Volume LXXXVII No. 19 February 16, 1968 30 cents

commonweal

St. Charles Seminary Library
Carthagena, Ohio
2-15-68

THE TROUBLED PRIEST

A SYMPOSIUM

ST CHARLES SEM LIBRARY
CARTHAGENA STATION
CELINA OH 45822

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEWS AND VIEWS

Include a group of Irish missionaries among supporters of the Biafran secessionist movement from Nigeria. A mimeographed bulletin received from priests at a Catholic mission school station near Aba argues that Biafran coexistence within the Nigerian Federation is impossible; predicts a vast genocide of Biafrans if they lose their fight for independence; and deplores Russian and British interference in Biafra's struggle.

The bulletin depicts a historic antagonism in the Federation toward Eastern Nigerians, and notes that this antagonism has frequently resulted in the massacre of these people. The fact sheet recalls four massacres in the last two decades, the most recent occurring between May and October, 1966, when an estimated 30,000 Easterners, principally Ibos, were slaughtered and two million more were made refugees.

For anyone who might hold that the Federation is disposed now to be brotherly toward the East (Biafra), the fate of Asaba is cited; there Federal troops imposed order and justice by butchering every male over 12 years old.

The Irish missionaries' complaint against British interference relates to the BBC's coverage of the Biafran independence movement. Its reports are termed "not reliable, sometimes even ludicrous." (Radio Biafra counters BBC references to the "breakaway Eastern Region that calls itself Biafra" with references to "Little England that calls itself Great Britain.")

The complaint against Russia, if verifiable, is considerably more substantial. It follows: "Since Dec. 1, Russian pilots manning Russian Migs have paid daily visits to Biafra—either Port Harcourt or Aba—doing extensive damage with serious loss of life and suffering to civilians. In Uyo they bombed the prison, the leprosarium and a hospital in the one session. In Owerri they made two unsuccessful attempts at the cathedral, and Kaduna Radio triumphantly announced its alleged destruction."

The bulletin sees no prospects of a negotiated settlement to the Nigerian hostilities. "The Lagos Government demands the return of Biafra to the Federation and the acceptance of the 12-state Federation with a strong central government . . . Biafra demands recognition of its independence but is prepared to enter into agreement with Nigeria on such matters as trade and the sharing of certain facilities, such as common currency and post. These two positions are irreconcilable."

The unsuccessful military coup of last September (which the bulletin says was "Communist inspired") rocked the Biafran army, but, according to the bulletin, the army is fully reorganized and able to "match the Federal army gun for gun."

An effort by *Commonweal* to reach a source within Biafra for amplification and clarification of the bulletin of the Irish missionaries was fruitless. A letter to Biafra was returned by the U.S. Post Office marked: RETURNED TO SENDER, SERVICE SUSPENDED.

•

An article in *The Army Reserve Magazine* trumpets the good news of the increased competence of the G.I. to kill, through a new training method that exploits "a combination of military experience, scientific analysis and modern training."

The new instruction is called "Quick Kill," and, according to the magazine, "is designed to show future soldiers that they can shoot effectively at very close range—by instinct alone."

Capt. Clement Stahl, S3 of the instructor group, 98th Division, U.S. Army Reserve, provides the cool rationale: "Quick Kill instruction involves perfecting natural tendencies."

•

Saviors To Be Saved From Dept.:

An advertisement of the American Board of Missions to the Jews in the February *Christian Herald* exclaims:

"Jews are being saved because God is still interested in His covenant people Israel . . .

"Winning the Jew to Jesus Christ is one of the real challenges today. A mammoth task, yes; but a thrilling one.

"Have you ever talked to a Jew about Jesus, his Messiah? Or have you neglected to do so because you felt you didn't know how to begin?

"Let us help you . . ."

One of the aids promised: a monthly magazine that "gives valuable information about Jews who are being saved."

•

The article which deposed Maryknoll missionary Thomas R. Melville circulated to the *National Catholic Reporter* and *Commonweal* had harsh words about the influence of Spanish Catholicism on the Latin American layman (which *NCR* did not have space for):

"Today one notices the Latin's almost exclusive propensity for active participation in processions as the only measure of his Catholicism, while the real measure of Christianity, the one and only indication of a man's moral worth as taught by Christ Himself, charity and love, goes unheralded. A practical indication of this failing would be the census figures for any Latin country of the ratio of illegitimate births to legitimate, of the number of women who have been abandoned by the one or more men who have fathered their chlidren. It would not be an exaggeration to state that *machismo* (sexual prowess) to the average Latin man is almost the only real virtue, replacing generosity, loyalty, fidelity or . . . combination of virtues."

Much of the blame for this situation is laid by Father Melville "on the hierarchy's substitution of legalisms over the past centuries for a faithful proclamation of Christ's Gospel."

•

This corner's Christian Humanitarian Award goes to Dr. Walter H. Judd, ex-Congressman and former medical missionary to China, for his suggestion of "the most merciful action" the United States could take against North Vietnam: bomb the dams and shut off the rice supply. JOHN DEEDY

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

Unsilent Reaction

Parma, O.

To the Editors: "The Silent Singers" is a catchy, alliterative title, but how Doris Grumbach, as a member of the "small, educated minority," despises the "resistant institutional Church"! Such diatribes she piles up on bishops, pastors, convents and parish organizations for not immediately and on her own terms providing "a meaningful, rich spiritual life" for her and her peers. If only she had explained for the benefit of "ordinary" readers just what, concretely, that would be . . .My real objection to the article is not the traces of truth it contains, but rather its pessimistic, thoroughly negative tone, its rhetorical generalizations and its assumption that the more intelligent, better-educated laity, clergy and nuns are—in fact, *ought* to be—frustrated, unhappy and "unfulfilled." (I shall start a fund to erect a monument to the power that can bury that last overworked word.)

This Sister has news for Mrs. Grumbach. Granted: some nuns are unhappy, just as many wives are unhappy. Some nuns have solved (?) their problems by leaving the convent. I personally know several of these. I also know, either personally or through others, of a greater proportion of wives who have solved their problems by giving up their marriage.

But I also know literally hundreds of Sisters, in my own religious community and many others near and far, who are so absorbed in loving and serving God and their neighbor that they fail to realize how unfulfilled they ought to be. They too are intelligent, professional, degreed, *committed* women. Many of them are experts in their fields. I have lived with them in various convents; studied, talked, worked, eaten, played and prayed with them on almost a dozen college campuses; met them at workshops, conferences, social gatherings, and what have you. As a Sister I know them far better than Mrs. Grumbach or

(Continued on page 600)

NEWS & VIEWS: 574 **CORRESPONDENCE: 575**
EDITORIALS: 575
THE YEAR OF THE DOVE: *Ernest Garvey* **577**
BINDING AND LOOSING IN IRELAND: *John Horgan* **578**
ON THE CAMPAIGN TRAIL: *John C. Twohey* **580**
THE TROUBLED PRIEST: *A Symposium with Msgr. E. Harold Smith, Father George Hafner, Father Donald McIlvane, Father James Drane, Father Alfred McBride, O. Praem.* **582**
THE STAGE: *John Simon* **592** ***THE SCREEN:*** *Philip T. Hartung* **593**
BOOKS: 594

JAMES O'GARA: *Editor*
DANIEL CALLAHAN: *Executive Editor* JOHN DEEDY: *Managing Editor*
PETER STEINFELS: *Associate Editor* OONA SULLIVAN: *Associate Editor*
ANNE ROBERTSON: *Editorial Assistant* JONATHAN EISEN: *Editorial Assistant*
MICHAEL NOVAK: *Associate Editor (At Large)* WILFRID SHEED: *Books*
JOHN SIMON: *Drama* PHILIP T. HARTUNG: *Movies* JOHN FANDEL: *Poetry*
ROBERT BARRAT: *Paris* GUNNAR D. KUMLIEN: *Rome* J. M. CAMERON: *Great Britain*
EDWARD S. SKILLIN: *Publisher*
JOHN BRUBAKER: *Advertising Manager*

COMMONWEAL A Weekly Review of Public Affairs, Literature and the Arts. Second-class postage paid in Philadelphia, Pa. Printed in the USA and published weekly, except biweekly Christmas-New Year's and July-September, by Commonweal Publishing Co, 232 Madison Ave, New York, NY 10016 MUrray Hill 3-2042. *Copyright © 1967 Commonweal Publishing Co., Inc.* *US and Canada, $9 a year. Foreign $11.*

WHAT DO YOU SAY NOW?

The surfers' expression for it is "wiped out"; crap shooters call it rolling "snake eyes"; pitchers are knocked "out of the box"; golfers hook their drives "into the rough"; businesses "go bankrupt"; doctors "lose their patient" when an operation fails. Every sport and every profession has a phrase for it: for the big, the public, the visible disaster. The events in Vietnam of the last two weeks, symbolized by the attack on the U.S. embassy in Saigon, deserve three or four such phrases; one would not be enough, since so many losses occurred in so many ways.

We may begin with the most elemental facts of the disaster. The new American embassy in Saigon is not attack-proof; it can be and has been successfully assaulted. The large cities of South Vietnam are no longer exempt from the war; 30 provincial capitals and scores of district capitals found themselves the scene of vicious street fighting. The "infrastructure" of the Viet Cong (as the military-technological jargon puts it) is still intact and powerful, well run and coordinated; the raids were beautifully timed and skillfully executed. Even in the supposedly "safe," "secure" and "pacified" areas, effective loyalty of the people has not been gained; the guerrilla attacks were not betrayed in advance and information on their size and scope was completely lacking. The Viet Cong were able to organize and run their attacks without the direct help of the North Vietnamese troops; nothing could make clearer how much the war is, and remains, a guerrilla-based operation.

The loss of Administration credibility, which had previously been low anyway, has been enormous: the morale of the Viet Cong is obviously still high; the war is not being won; the pacification program is a shambles; the South Vietnamese army is a mess; the new government is inept and lacks popular support; the military and air bases are not secure; the cities and the countryside cannot both be defended at the same time; incessant bombing has

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

not effectively cut the supplies available to either the guerrillas or infiltrated North Vietnamese troops.

Other things happened as well, though the picayunish may not want to call them "facts": the morale of the South Vietnamese, particularly the city-dwellers, has been dealt a sharp blow; the refugee problem has ballooned enough to create an immediate financial and human crisis; American morale, always wavering, has been hurt; there remain no sanctuaries or enclaves at all in South Vietnam—the whole country is now the battlefield, one big rural-urban trench.

The striking point about these facts and near-facts is that they tell against the war from just about everybody's viewpoint. Those of a hawkish outlook have had their best cards snatched from their hands. They had been able to claim, with moderate success, that the war was going well, that the balance of power had shifted. General Westmoreland was able to issue the usual optimistic statements and meet only mild resistance. To be sure, there were claims that if the air war was stepped up, the successes would come more quickly; but that the successes were accumulating even by the slow methods was thought to be beyond a doubt.

Nothing is now beyond doubt. The kind of attacks made by the Viet Cong on the cities could have been made even if Haiphong had been bombed long ago, even if Cambodia had been invaded, even if Hanoi had been obliterated. The point of guerrilla operations is not necessarily to win outright "victories." It is enough, in an inherently unstable country, if the instability is perpetuated, the power of the government continually called into doubt, and the people kept doubtful and intimidated. Even if the attacks had been far less successful than they were, these latter goals could have been served. That they were such smashing psychological triumphs means that they were served with spectacular embellishment.

For those whose case against the war was as much moral as political, the attacks only underscored their arguments. *In the Name of America*, a documentary study published by Clergy and Laymen Concerned About Vietnam, accumulates a mass of evidence to show that the war has been waged, from the American side, in violation of moral norms and international laws of war. The response to the guerrilla attacks, highlighted by that delightful picture of a South Vietnamese officer firing his pistol into the temple of a prisoner, just adds a few more items to an already extensive list of moral and legal violations. That the Viet Cong were routed out of the cities (where they *were* routed out) by the usual method of near-indiscriminate artillery, mortar and rifle fire, backed up by dive bombing, is nothing new; it's just new in the large cities, a minor distinction.

What do you say now?

ROBBING THE REFUGEES

The war in Vietnam has created millions of refugees in the South and the recent Viet Cong onslaught on Saigon and provincial capitals has added another estimated 170,000. The refugees in Vietnam, like those anywhere else in the world, are a "problem" and that very designation suggests the extent of their misery. Ripped out of the context of home, land, region that gave specificity and a concrete frame of reference to their lives, they have been stripped of individuality and herded into a faceless mass. They have become public charges; their destinies, their daily existence are in the hands of officials who oversee the refugee program. The refugees themselves have little or nothing to say about where they will live, what they will eat or wear, how their children will be educated.

This psychological and physical limbo seems to characterize refugee life everywhere, but in South Vietnam the refugee "problem" has a special twist. It has provided yet another opportunity for corrupt officials to turn a buck. In a recent interview, Senator Edward Kennedy declared that the United States supplies the refugee program with "funds to buy the equivalent of $30 million of piasters in counterpart funds. Up to 75 percent of the piasters never reach the refugees themselves. Fifty percent of the commodities that are ear-marked for refugees are not received by the refugees."

There is nothing new in this situation. Periodically, reports are issued describing refugees being short-changed on rice, clothing, medicine and building materials or being made to pay for them. According to Senator Kennedy, robbing the refugees is not limited to petty officials on the district or provincial level but extends to the higher reaches of the South Vietnamese government. Now, in the wake of the Viet Cong offensive, government

---

NEXT WEEK

Commonweal's issue for Feb. 23, Catholic Book Week, will feature articles on Tennessee Williams and his death of God concepts, and William Van der Marck and his recent book, *Toward a Christian Ethic*.

In the first, Francis L. Kunkel writes:

"Williams' inability to grasp the possibility of the world being grounded in a transcendent Presence and his reliance on secular values as a source of moral action and religious belief probably explain . . . why his literature is a literature of decadence."

In the second, James M. Gustafson writes:

"The task of ethics is to lay bare the fundamental structure of the human. . . . In Van der Marck's work, the procedure couples the modern language of intersubjectivity with the traditional language of the virtues in such a way that his renewed moral theology has continuity with St. Thomas."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

spokesmen are urgently calling for help from "all friendly governments" for the new refugees. Food, medicine, clothing and building materials are needed, the very items in which venal officials have trafficked in the past.

One's first reaction is to marvel at the South Vietnamese government's gall. Since it is impossible to police the refugee program adequately, the cheating will doubtless continue. It is infuriating to realize that hungry people will get only half a loaf because our allies are stealing the other half, but it is equally discomfiting to consider that the United States is responsible for having created most of the refugees in the first place. Our allies may be crooks but our hands are not clean either. The innocent refugees should be helped again in any case.

CURBING THE CREDITORS

Since a large percentage of Americans virtually lives on the installment plan, interest charges on furniture, refrigerators and cars, plus innumerable smaller items, are an important consideration in family budgets. To lure customers, sellers present interest rates as ridiculously low. Added up over a one- or two-year period, however, the charges can seem downright usurious. Now, prodded by Betty Furness and a few Congressmen, the House and Senate have passed truth-in-lending bills. It only requires a conference to reconcile the House's stronger measures with the Senate's more timid offering for the bill to become law.

The poor have been the greatest victims of installment vendors' doubletalk, but it would be a mistake to see the new law as designed primarily for their relief. Advocates had to struggle to have included charges under $10, which affect the poorest buyers. The bills were rushed through, with even Republicans and Southern Democrats supporting them, because the middle class was so widely affected. And what the middle class wants, the middle class gets. If the poor are also served by such bills, it is entirely coincidental.

● ● ● ● ● ● ● ● ● ● ● ● ● ● ●

PEACEMAKERS FACE THE VOTERS

THE YEAR OF THE DOVE

There has been much speculation in the press lately that 1968 will be a disastrous year for the Senate doves. Nearly all are up for re-election in November. Many are from conservative states. A *Newsweek* article recently went so far as to rate the GOP's chances of ousting six of the seven anti-Vietnam Democrats as "excellent."

The strength of the Senate doves varies; they have little in common except their opposition to the war. But it is this correspondent's view that nearly all will be back in Washington in January, 1969, and they may have some company for good measure.

Little need be said about J. William Fulbright. His differences with the President have enhanced his popularity in Arkansas. Arkansans are proud of their unlikely world statesman, and the local industrial and commercial elite is protective of its advocate in Washington. Barring an unlikely entry by former Governor Faubus, Fulbright is a shoo-in.

Wayne Morse is probably in the most serious trouble, but is gaining. With Lister Hill's retirement, Morse is in line for chairmanship of the Senate Labor Committee, and the Oregon AFL-CIO is reconsidering its early support for Morse's primary opponent, Robert Duncan, who is moderating his own hawk position on the war Morse has been prematurely buried before.

Washington observers increasingly are rating Pennsylvania's Joe Clark as a favorite for re-election. Clark has strong opposition in Congressman Richard Schweiker, who, like Duncan, is sounding increasingly dovish. But polls rate Democratic strength in Pennsylvania generally high. One Clark man put it "We're not sure the President is a liability in Pennsylvania." Clark will be campaigning as an LBJ man except on the war, which his advisers see as an effective combination. Clark won in 1962 by over 100,000 votes. In populous Pennsylvania, this is only about 2 percent of the vote, but a recent poll shows Clark leading the opposition better than 2 to 1. Possible primary opposition in the person of right-wing Judge Michael Musmanno is an expensive nuisance, but no threat. Barring a catastrophically poor showing of the ticket in Pennsylvania, Clark should pull through.

Of the less well-entrenched peace Democrats, only Ernest Gruening of Alaska may be in trouble. He received over 58 percent of the vote last time in 1962, which was not a particularly strong Democratic year. But since then, Alaska's at-large House seat has fallen to the Republicans. Gruening's age, 81, is also against him. The opposition is former Anchorage Mayor Elmer Rasmusson, currently President of the Bank of Alaska. But Gruening's position on the war is A+, and the old man has a lot of resilience and popularity. No polls are in yet, and it's probably too early to venture a prediction.

The other three doves running for re-election, McGovern, Nelson and Church, who were seen as in serious trouble, are very solid. All three hold marginal seats, but all are young, attractive, and have gained considerably from their position on the war.

A Birch-led recall campaign against Frank Church

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of Idaho badly fizzled. Church's probable opposition, Congressman George Hansen, wants to mine Haiphong harbor. According to Idaho's senior political columnist, John Corlett of the Republican *Daily Statesman*, most Republicans feel opposition to U.S. involvement in Vietnam makes political sense in Idaho. Corlett, in a late January column headlined "Republicans Doubt Chance of Hansen against Church," wrote that he has yet to meet a Republican leader dismayed at Church's stand on the war or excited about the chances of ousting him.

South Dakota is very similar. The respected South Dakota Poll shows incumbent George McGovern swamping both likely opponents, Governor Nils Boe and Former Governor Archie Gubbrud. McGovern, who unseated the incumbent by 597 votes in 1962, has worked tirelessly, and is a highly popular figure at home. As in the case of other Midwest doves, a quasi-isolationist stance makes sense.

Gaylord Nelson of Wisconsin, like McGovern, is personally well regarded. A poor showing by McCarthy in the Wisconsin primary could cause him some minor difficulties. He is officially neutral, labeling the contest as "a healthy debate on the war." But a recent poll taken by Republican Governor Knowles, the only serious opposition, shows Knowles losing to Nelson 45-40, but winning a second bid for the governorship by almost the identical margin. Knowles is a likely bet to stay in Madison and Nelson in Washington.

At this point, Fulbright, McGovern, Church and Nelson are secure, Clark probably safe, and Morse and Gruening—the most outspoken doves—unknown quantities.

On the other hand, at least three Democratic hawks are in serious trouble. Birch Bayh of Indiana, who, like Jules Feiffer's liberal, favors "a little less bombing," will lose unless the Democratic ticket does better than anticipated in Indiana. Uninspiring first termer Daniel Brewster of Maryland, who supports President Johnson on the war, will probably lose his seat to a Republican dove. And Frank Lausche, conservative Ohio Democrat, is expected to lose the Democratic primary to former Congressman John Gilligan, who supports early negotiations to end the war. Democratic moderates are favored to pick up Congressional seats in Iowa and Kansas, now held by retiring Republicans Bourke Hickenlooper and Frank Carlson.

In a bad presidential year, an incumbent Senator will do well to put distance between himself and the presidential candidate. It is easier in general for a Senator to become well known as an individual. The results of Senate races frequently vary widely from presidential contests in the same state. So, while House doves from marginal seats, like Dow, Helstoski and George Brown may be swamped in November, they risk defeat because of the general swing against the Democrats, which the House approximates more closely than the Senate, and not because of their anti-war position. Senators, on the other hand, are in a much better position to withstand the tide, if not benefit from it.

Put simply, in 1968 it is good politics to oppose the war. (President Johnson take note.)

As a party, the Democrats will undoubtedly lose a handful of Senate Seats in 1968. But if the war continues through November, there may well be more Senate doves in the 91st Congress than in the 90th. Of course, if the war continues through November, this will be small comfort.

ERNEST GARVEY

(Ernest Garvey is a pseudonym.)

● ● ● ● ● ● ● ● ● ● ● ● ● ● ●

DIVORCE AND THE CONSTITUTION

BINDING AND LOOSING IN IRELAND

The Constitution of Ireland, when it was accepted by the Irish people in 1937, was in many respects considerably in advance of the official teaching of the Catholic Church. Although the population of the area to which it was to be applied was roughly 95 per cent Catholic in its belief (and still is), it implicitly rejected the *civitas Christiana* theory and in fact took some courageous, if incomplete, steps towards the formulation of a concept of religious liberty. Since the beginning of the year, however, the delicately-maintained balance it enshrines has been rudely challenged. Two days before Christmas, an all-party committee of the legislature produced a program for constitutional reform which had, sandwiched among numerous detailed arguments about electoral procedure, two unanimous proposals aimed at altering two of the sections in the Constitution which, in the eyes of its critics, have shown the essential lack of seriousness in Catholic protestations about freedom of conscience. The first section refers to the "special position" of the Catholic Church, while the second provides that "no law shall be enacted providing for the grant of a dissolution of marriage."

Very few difficulties arise in connection with the committee's suggestion that the first section (which also goes to some trouble to recognize a number of other denominations and religions by name) should be omitted, "on the ground that our circumstances do not require any special mention of a particular religion in the Constitution." The offending phrase (it has been eagerly seized on by writers like Paul Blanshard, and by Protestant polemicists in Northern Ireland) was admittedly the end-product

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of a lot of haggling between the then Prime Minister, Mr. de Valera, the Irish hierarchy and the Holy See, but it was Mr. de Valera's insistence on the need to evolve a formula to which Irish Protestants could in conscience subscribe that finally won the day. In this he was aided by a long tradition of separation of Church and State which had its roots in the cultural and anti-Establishment solidarity of bishops and people during the long period of British administration—a solidarity maintained even in the face of strong pressure from Rome.

Since it was written into the Constitution, however, the fact that it was a descriptive rather than a normative statement has not been universally recognized, and it is obvious that the best thing to do is to abolish it. The same goes for the list of denominations and religions which, according to the 1937 document, are also "recognized." This list, originally included in an attempt to balance the phrase about the Catholic Church and as part of a genuine attempt to show the members of other denominations that they were being accepted unhesitatingly as citizens of the new State, runs the risk of being interpreted in an exclusive sense. In other words, it can be construed as excluding from "recognition" not only those denominations which found a foothold in Ireland after the enactment of the Constitution, but also some (like the Non-Subscribing Presbyterians in the North) who were already in existence but of whose existence the framers of the Constitution simply did not seem to be aware. Here, rather than attempt to include everyone, the obvious answer is to remove the ambiguity by removing the list. This would also remove, the committee argued, "an unnecessary source of mischievous and specious criticism."

The second point—that dealing with the prohibition on divorce legislation—is where battle has been clamorously joined, and part of the problem is that the issue has already become obscured, both by the committee's obvious naiveté and by the hierarchy's apparent assumption that removing the prohibition on divorce and introducing divorce legislation are in fact one and the same thing. Within days of an unofficial "leak" of the contents of the report, Cardinal Conway issued a statement deploring its recommendations and warning that, after the first divorce law was introduced, it would be only a question of time before divorce was extended to everyone. This was an obvious reference to the committee's rather startling proposal that a substitute clause in the Constitution might read: "In the case of a person who was married in accordance with the rites of a religion, no law shall be enacted providing for a grant of the dissolution of that marriage on grounds other than those acceptable to that religion." This phrase, which not only embodies a subtle form of religious discrimination but ignores the problems caused by mixed marriages and lapsing, is regarded as unacceptable not only by Cardinal Conway but by those who would like to see the prohibition on divorce removed.

Two arguments were adduced by the committee in support of their suggestion. The first was that the present Constitutional position denied divorce to a "certain minority" of the population who wanted it. The second was that it militated even against Catholics whose marriages have been ecclesiastically annulled or declared invalid: there have, over the years, been occasional cases involving people who have been married with the blessing of the Church but who have subsequently been prosecuted for bigamy because their first marriages, valid in the eyes of the State, were invalid in the eyes of the Church. Nullity proceedings may be taken in an Irish civil court, but here too the grounds on which nullity is declared are considerably more restrictive than those allowed by the Church. Furthermore, the practice of not recognizing foreign divorce decrees in Ireland has created many distressing family situations, especially in Britain, and hinders the working of the succession laws.

Each of the major Protestant denominations has been careful to point out that it is not to be counted with the "certain minority" which wants divorce, but each of them, equally, has either said or implied that divorce should not be totally unobtainable for people who feel in conscience that they want to avail of it. One Catholic priest has publicly voiced the suggestion that our present rigidity may in fact conceal a very great deal of marital unhappiness—his observations are to some extent reinforced by the apparent reluctance of some Irish bishops to introduce marriage counseling services on the grounds that they "are not needed"—but his sociologically-orientated suggestions about the need for a more positive pastoral approach are in danger of being drowned by the sound of heavy ecclesiastical artillery.

The Government is in an unenviable position. It is hardly likely that it wants to grasp the nettle of divorce now, all the more so since it will be devoting most of its energies to an attempt to get the nation to accept its equally controversial proposals for reforming the electoral system. If it puts the proposal on the shelf, however, it lays itself open to the old charge that Ireland is not governed by a democracy but by what that champion of the American way of life, Paul Blanshard, has described as the "most persistently aggressive religious oligarchy in the world." Blanshard's words are even less accurate today than they were when they were used to describe a deeply complex socio-religious situation 15 years ago. All that is certain, as the English writer Christopher Hollis remarked recently, is that the nettle will eventually be grasped, and in all probability by a society which will be more sophisticated in its approach to an extraordinarily difficult problem, and with more confidence in its own moral, intellectual and communitary standards. Even if it goes no further than the removal of the prohibitive clause, constitutional revision will have made matters a great deal clearer and will end many harmful anomalies. JOHN HORGAN

(John Horgan is a staff writer at the Irish Times, *Dublin, specializing in religion and education.)*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GEORGE C. WALLACE

ON THE CAMPAIGN TRAIL

In nearly all the speculation about this year's Presidential race, little attention seems to be focusing on the man who could have a monumental effect on the outcome —George C. Wallace. At least in public, major party figures have repeatedly belittled Wallace's chances, dismissing him as a bothersome, but basically harmless, sniper. Richard Nixon said recently: "I believe that by the time we get to the election, the Wallace vote will not be . . . significant." And the next day Hubert Humphrey said: "If Wallace runs, all he'll get is exercise."

Some simple arithmetic might quickly sober up such skeptics. Wallace has recently, for example, grabbed a spot on the presidential ballot in California. The state constitution required that he gather 66,000 signatures in support of his candidacy. When he first set out to do so, the national press scoffed. Yet by the January 2 deadline, 79,000 names were in, and Wallace's American Independent Party had space on the ballot. This come-from-behind victory seems to have shot new energy and enthusiasm into the Wallace organization and a new optimism seems to have infected the Faithful.

Wallace knows that in November he will almost surely carry the four states that went for Goldwater in '64—Alabama, Mississippi, Louisiana and South Carolina. The election and continued good political health of Lester Maddox indicate that Wallace can probably count Georgia as a fifth asset. And a poll by the Tennessee state Democratic committee in April showed that if the election were held then, Wallace would have won against various opponents. Thanks to the summer riots, he has probably strengthened his hold on Tennessee. With these six states solidly in his camp, Wallace can today count at least 58 electoral votes as his on election day.

Should he somehow secure the other five states of the old Confederacy (Florida, North Carolina, Texas, Virginia and Arkansas), he would have 147 electoral votes. Add California's 40 (by no means an impossibility, especially if a write-in peace ticket should steal votes from the two major parties) and the total is suddenly 187. This would leave Wallace 83 shy of the 270 needed for election. Admittedly these would be difficult to come by. Yet victories in Indiana, Wisconsin and Maryland (where he polled 24, 33, and 43 percent of the votes respectively in the '64 Democratic primaries) would put another 35 in the Wallace coffers, leaving only 48 short. These conceivably could be picked up with upsets in several of the heavily industrialized Northern states, if the cities are hit again with racial rioting this summer. And even if Wallace's fortunes do not turn out this bright, he could still force the election into the House of Representatives by depriving either major party nominee of a clear majority of electoral votes.

If it should go to the House, each state would have one vote; a candidate must receive a majority, or 26 votes. Today 18 states have delegations with Republican majorities, 29 are Democratic, and 3 are evenly split. In November, the GOP is expected to gain enough new Congressmen in at least three of the now Democratic states to whittle down the Democrats' state total to 26. If one of the three ties should be broken in favor of the Republicans, it would rob the Democrats of their slim majority and a deadlock would result. There is, of course, no precedent for an electoral crisis of this sort and the country would be face-to-face with a gigantic Constitutional dilemma, for which no solution now exists. If such a situation developed, Wallace could literally name the next president by trading his support for some major concessions to his way of thinking. It is this that keeps George Wallace out stumping, racing from one speaking engagement to the next, pumping hands, always smiling, always confident.

In the past six months, Wallace's appearances outside the South have provoked surprisingly enthusiastic displays of support. In upstate Michigan, for example, 500 American Legionnaires gave him a standing ovation for his assault on big government and the "intellectual morons running Washington." (Attacking the "pseudo-intellectuals" has become a standard part of Wallace's speaking routine. On a recent visit to Portland, he used the term 39 times in one day. The crowds loved it.) In a ballroom in Milwaukee, a capacity crowd rose to applaud his free-swinging offensive against the "liberal Eastern establishment" and the "no-good welfare state." In San Francisco, 1,000 cheering supporters jammed the banquet room of the Sheraton-Palace Hotel to hear Wallace speak. In Oklahoma City, 1,800 True Believers paid $2 each to listen to him assail the "treasonous" war dissenters and Negro rioters. His speech was interrupted 37 times by applause. At a meeting of Rotarians in St. Louis, Wallace received prolonged applause for his suggestion that the U.S. sever all foreign aid to countries not in support of the American position in Vietnam. In Seattle, his standard 45-minute harangue drew lusty cheers from 1,600 followers. At Long Beach, 6,500 shouted for more when Wallace finally left the stage. In Sacramento, a radio station sponsored a mock election and 68 percent of the 5,000 listeners who telephoned in their votes favored Wallace.

He has also made brief forays into Ohio, where his people are working feverishly to gather 413,000 signa-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tures (15 per cent of the last gubernatorial vote) necessary to secure him a place on the ballot there. A similar move is underway in Missouri, where only 18,000 signatures are needed. Wallace organizers are confident they can gather that number within a few weeks.

Getting on the ballot in each of the states is only the largest of many problems facing Wallace. Another is the selection of a suitable running mate. Wallace occasionally entertains Northern newsmen these days with the mischievous suggestion that he and his wife may join hands. (Inconveniently, the Constitution bars the possibility of ticket partners from the same state.) Recently asked if he'd have to go outside the South for a VP candidate, Wallace took a deep drag on his cigar, exhaled meditatively, and smiled. "How about Adam Clayton Powell?" he deadpanned. "That'd shake 'em up in Washington, now, wouldn't it?" In more serious moments, Wallace lieutenants allow that Louise Day Hicks, recently defeated in the Boston mayoralty race, could answer the call. The unveiling could take place at an American Independent Party convention in late summer, following the two major party affairs. The publicity value of parading in front of national TV cameras has evidently occurred to him.

Wallace enjoys being asked to describe his platform. The question seems to release a spring in him. He immediately explodes into a non-stop oration that ranges from Vietnam to the Civil Rights Act to the Watts rioting to the U.N. to Stokely Carmichael to Robert "Bobby Sox" Kennedy. There is no continuity to the dissertation. It hangs together solely on the strength of Wallace's enthusiasm for communicating it. And his zeal is contagious.

"I think, first of all," he says, "that we ought to turn this war mess over to the Joint Chiefs of Staff. There's too much interference going on from those boys in Washington, the Fulbrights and Kennedys and Morses and all those other *hoi polloi* intellectual morons up there. Let's win this thing. Why not go in there and get it over with?" This Hit-Em-With-All-You've-Got theme repeatedly wins him an ovation.

George's list of Dragons remains essentially the same as in 1964. At the top is still the "socialist-liberal" press (particularly the New York *Times*, *Time* and *Newsweek*); the "traitorous academic freedom boys" on college faculties who criticize the war; the Supreme Court, "which doesn't have enough sense to try a chicken thief"; and the "high falutin' eggheads" whom Wallace feels have infiltrated every level of the federal government, usurping the powers that ought to be held at the local level by the "common folk"—the cab drivers, barbers, steel workers, gas station attendants, construction workers. He constantly puts himself forward as their Champion, a man who understands their problems, a Hero willing to do battle with the mysterious forces "out East." No audience is spared the reminders that he is the son of a dirt farmer, that he once drove a cab to help pay his college expenses, that he married a dime-store clerk —that he is, in short, one of them.

Wallace's most serious handicap these days is his lingering reputation outside the South as a racist. He is attempting to overcome this and other unpleasant labels by emphasizing that he feels "Alabama should be allowed to do what Alabama wants and you folks up here should be allowed to do what you want." Although still outspoken, he is no longer the fierce fist-pounder of the Selma days and, realizing their importance, he has softened to humorous barbs his once virulent attacks on the news media. He remains perhaps the most accessible of any major politician in the country today.

In conversations with reporters, Wallace prefers to stick to domestic issues; he seems, at best, to be treading water in any talk of international affairs. His tendency to view state and national issues in neat blacks and whites spills over into his views of East-West relations. He makes no distinction between the Chinese and Soviet governments ("they're all Communists, aren't they?"). Wallace favors the near elimination of the foreign aid program: "First I'd cut off aid to all these Communist countries we've been helping prepare to attack us—countries like Yugoslavia and Egypt." He's ready to investigate the Peace Corps and, if President, would "eliminate this whole damn poverty program." Other proposals include repealing the 1965 Civil Rights Act and the 1967 Soviet-American consular treaty; tightening federal anti-Communist laws; widening the influence of the House Un-American Activities Committee; and terminating all bussing of Negro pupils to predominantly white schools.

Wallace admits that the only development that would pull him out of the race now would be the nomination of "a candidate sharing my point of view." But the chances of that happening, according to Wallace, are "pretty slim." Wallace aides once believed that he could have been appeased by the nomination of Richard Nixon. Then Nixon flew into Alabama during the 1966 gubernatorial race and, Wallace remembers, "said some mean things about Lurleen." That sin could not go unpunished. Wallace now predicts that Nixon will be the GOP nominee, but insists "he's really not a dime's worth different from LBJ when you get right down to it." Not even the nomination of Ronald Reagan would satisfy him. "Hell, he's no conservative," Wallace says. "He's a liberal gone conservative for political expediency. And, anyway, who's gonna nominate an actor?" George Romney is dismissed as "a carbon copy of Johnson."

So, George Wallace is in the ring until the final bell. He has already scored some unlikely points and seems bound to tally more. A former Golden Gloves champion, he knows the value of swinging hard in the late rounds.

JOHN C. TWOHEY

(John C. Twohey teaches in the Department of Communication Arts at Notre Dame.)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE TROUBLED PRIEST

A COMMONWEAL SYMPOSIUM

The following discussion, about the nature of the priesthood and the role of the priest today, was tape-recorded in New York with the Editors of Commonweal. *The five priest-participants are:*

Msgr. E. Harold Smith, pastor of the Church of Our Saviour in the Bronx, New York, who has had almost 40 years of pastoral experience; he is a student of Church history, with special interest in the nineteenth century.

Father George Hafner, of the Diocese of Trenton, N.J., who was suspended last fall for forming an experimental parish with a group of lay people.

Father Donald McIlvane, administrator of St. Richard Church in Pittsburgh's black ghetto, who is active in civil rights.

Father James Drane, a former teacher at the Little Rock, Ark., Seminary, who was suspended by his bishop for publishing articles about contemporary theological views on birth control; he is now studying and writing at Yale University.

Father Alfred McBride, O.Praem., who teaches catechetics at The Catholic University of America and is an officer of the National Association for Pastoral Renewal.

Editor: Father Smith, what important differences do you see in the priest today, and in the spirit of priests now as distinguished from say 10 or 20 years ago, or when you were ordained? What seems to be happening among priests today that is new? Or is it really new? Has this all happened before?

Smith: There is a new spirit. I don't think there's any question about that. And priests are talking now more for publication than formerly. But a hundred years ago there was a great deal of talk about most of the things agitating priests today. During the late 1860's and through the '70s, for example, Father Thomas Farrell, pastor of St. Joseph's Church in Greenwich Village, N.Y., sponsored informal seminars in his rectory for a small group of young intellectual priests in the diocese. Among other things, they questioned obligatory priestly celibacy and the permanent worth of parish missions; they recommended that the Lenten Fast regulations be brought into line with actual living conditions, that people abstain from alcoholic beverages instead of meat on Friday, and that the liturgy be translated into the vernacular. They also talked about the possibility of ordaining women to the priesthood. The canonist, Dr. Richard Lalor Burtsell, for one, said he could see no theological reason not to.

But then came the controversy over Father Edward McGlynn, who publicly supported Henry George and his single tax program. The controversy had the disastrous effect of stymieing intellectual activity among New York priests for a generation. It also had repercussions throughout the Church in the United States from 1886 to 1892. Before another Catholic intellectual movement could get off the ground, Modernism appeared on the scene. From an intellectual viewpoint, the next 40 years, not only in the United States but in the Church generally, were what one priest called "the barren years."

Therefore, I'd have to make a distinction between the era of Farrell, Burtsell and McGlynn and the first 30 years of my priesthood. There wasn't any agitation to speak of, in my day, for any of the things that interested Farrell and his colleagues. They weren't even talked about.

Hafner: I find a rather different problem existing now among the priest objectors I know. They are no longer primarily concerned about the superficial aspects of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Church life—rearranging the rules or getting some new form of mission in the parish or anything like that. I think they're questioning the whole thing, what a priest is and what a priest should be doing, and secondly, they're wondering about their own personal integrity, whether they can go on just doing something mechanically when they don't believe in half of it.

McIlvane: What's happening is to an extent reflected in the liturgy. Before, the liturgy was always done for its own sake, even though much of it made no sense. For example, how many countless times I have absolved people, in Latin, from interdict. I have yet to meet anyone under interdict. I have absolved people from excommunication who even by the narrowest interpretation of the law could not possibly have been excommunicated. I did this because it was the thing to do. Now we see the folly of some of the things we did before—and the fact that we accepted them without question. Today the priest is looking at everything, in his life and in the Church, for nothing in the Gospel of Christ indicated that he wanted an unreasonable, sometimes inhuman, type of Christian life for the priest or anyone else.

Editor: Is that to say that many priests find that the Gospel is the place to look in determining the nature of their priesthood, rather than in the tradition of the Church, or is it both?

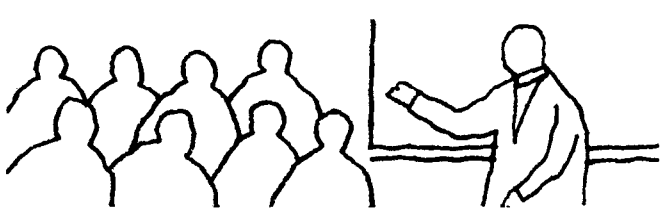
McIlvane: I think we have to go to both. Just yesterday I read two passages from Matthew's Gospel where it is reported that "they" loved the first places in the Synagogue and they loved to have men call them Rabbi. This to me strikes directly at the category of Monsignor. Another example would be: "They lay great burdens on men but they do not touch a finger to it themselves." That certainly hits me when I think of myself in the confessional, that I'm laying burdens on others which I do not touch myself. So the Gospel, I think, has to be a source of renewal, but we can't just discard 2,000 years of tradition either.

Editor: One point raised by Father Hafner is very central: the question of what is a priest. Could we get some opinions on this? What do you think is the essence of the priesthood?

Hafner: I think it's a question of a priest's recognition of himself as a person. In the institutional Church, it's terribly difficult for a priest to have a sense of self-respect —when at the age of 45 he's supposed to be a leader but still has to get permission to put more coke in the coke machine. And so he begins to wonder, aside from what it means to be a priest, if he can even be a good man in this rigid, institutionalized structure. Before he can discover what it means to be a priest, I think he has to discover what it means to be a man. Secondly, although the Gospels become a source of clues for what the priesthood means, they can't give the full meaning of the modern priesthood because there weren't any priests in the Gospels. The apostles were sent to be preachers of the Good News, not to carry out any role that's vaguely similar to what the modern priest is doing in a parish. So I think we have to use more criteria than the Gospel, although that can be one source.

Drane: To hook into what Father Hafner is saying, I would agree that there is precious little in the Gospels on the notion of priesthood. But there have been two thousand years of theological speculation about the priesthood. From a theological point of view, a priest is one who makes the reality of Christ present by sanctifying, by teaching, by governing a certain community of Christians. You can build a whole theology of priesthood around these notions, which take their inspiration from the Gospel, though they are not outlined in any kind of detail there.

I would like to suggest that if we are going to develop a theology of the priesthood, we should be more pragmatic. Rather than trying to determine the notion of the priesthood from an academic, Scriptural or theological point of view, it would be good to look at it from a functional, historical point of view, that is, what the priest actually has done in history. There we can see a definite development, and definite changes. In the New Testament period there was very little distinction between priest, bishop, elder. And the priest, as the bishop, as the elder, was the governor of the community. In I Timothy, chapter 3, verses 2-7, it outlines what is required of the bishop—one wife and so on. There we have an idea of how the priest functioned in the early Church. Then, jumping to the Middle Ages, we see a completely different type of function, namely the priest as teacher, or scholar. I think that the reason why today it's no scandal for the priest to be a teacher yet it is something of a scandal for a priest to be a manual worker stems from that medieval



period when the function of the priest was intimately related to academic work.

Finally, we come to today's situation, and a whole new idea of how the priest functions. Of course, he functions as a sanctifier, as a preacher, as a teacher, as a governor of a Eucharistic community. But he also feels called to function in the community, as any other Christian, meeting the needs of the community and responding to the needs of people. This in turn requires of the priest activities that are in no way dissimilar from the activities of the layman. If the priest conceives of his priesthood as meeting the needs of the people, and community, it might require him to organize a march for fair housing,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to start an economic cooperative, or to do any number of things that the layman might do. And this, I think, is the basis of some of our contemporary problems. The priest finds himself going out into the world, into the community, doing jobs that need to be done. But after working in those jobs, he begins to wonder: What am I doing that has anything to do with the priesthood? And then comes the identity crisis; then comes the pull between the priesthood and what the priest is doing all day long. This is, I think, part of the problem of the contemporary priesthood.

McBride: I'd like to go on from what Father Drane has been saying. In the Old Testament the priesthood was not terribly prominent before the exile. Prior to that, the real religious functionaries were the kings and the prophets. When the monarchy was gone and prophecy had ceased to speak, the only group left were the sacred personnel who assumed into themselves the role of ordering the people, as the king had once done, and to give a sort of theological meaning to their lives, as the prophets had once done. And so, to some extent, the priest assumed certain roles which had fallen into disuse; therefore, there is a precedent for the idea of priests' discovering a new function due to a vacuum in society.

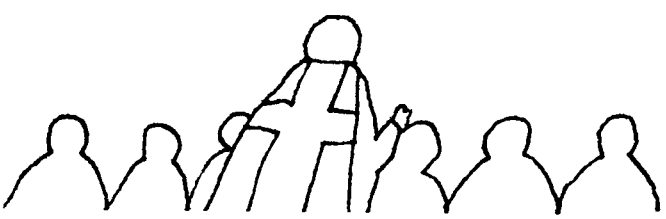
In the New Testament you can find a prophetic role for the priesthood in the Gospel stories. Jesus doesn't exactly look like a parish priest as he goes about his work, but he does remind you a great deal of the man who lives in a style of the prophet. The Acts of the Apostles speak of priesthood in terms of the sergeant at arms, of the governor of the community. But much of our notion of the priesthood also has come from the Epistle to the Hebrews, where Jesus is presented as a cult official, as the officer of worship. Of course, we probably should thank St. John Chrysostom for that notion, since he gave us the long commentary on Hebrews and fixed pretty much, from that time forward, the idea of the priest as a kind of taboo man, the sacred man set apart from the community.

If we are going to find out what a priest means today, we should, of course, review the function of the priest in previous centuries, but we should avoid imposing any *a priori* notions on the priesthood. We ought to be a little more modest when we talk about what a priest is today. Perhaps we just ought to say that we don't know yet; men have not begun to live the new experience of the priesthood in sufficient intensity, let alone quantity, for a theologian to be able to say what a priest is in our time. I would like to suggest, though, that if there must be one *a priori* notion of the priest, maybe it could be the man who celebrates life.

Editor: Father McIlvane, you've been very active in civil rights work. Have you any difficulty in distinguishing what you're doing from the role of the layman?

McIlvane: No I don't. I think that in a sense I agree with Father McBride, that Jesus has been portrayed as only a cultic figure and not as a prophet. The priest of another generation was a man who offered Mass; oftentimes he never even preached on Sunday. In fact, the laity were very happy if he didn't preach, for various reasons. Today, because of the restoration of the liturgy of the Word, he has become more a man of the Bible, and therefore he becomes a prophet. But I must carry my prayer beyond the Mass, and I must carry my prophecy beyond the pulpit. This involves the priest in the world where he will say, by some of his activities, in a way that a layman can't say, that the Church stands against injustice, that injustice is contrary to God's will. Occasionally I have been involved in an activity where there was no layman to fill a particular role, such as organizing a fair-housing demonstration. But the presence of a priest has said something because he is a prophet. I think that the effectiveness of men like Father Groppi is that they have disturbed people far more than a layman could. As a prophet, his voice has come through loud and clear, and he has met the response traditionally given to prophets.

Editor: That was the first mention of the Mass. Ten



years ago if anyone asked what was the function of the priest I think the automatic answer would have been "to say Mass and administer the Sacraments."

Drane: Well, 10 or 20 years ago, the priest was seen almost exclusively as a cultic person. Today, no one thinks the priest should be alienated from so-called worldly activities in order that he might become exclusively a cult man. No one, with the possible exception of John Birch Society types, wants a sanctuary priest.

As Father McBride said, a priest is a man who celebrates life, not only in the lived relationship with God, which he would celebrate in the Mass and in the Sacraments, but in man-to-man and man-to-society relationships as well. The celebration of the Eucharist should be a reflection of his celebration in the world with his fellow men. In other words, the Mass, the cultic dimension of the priesthood, is not isolated from worldly activities but is interconnected with them. They are two sides of one coin—human life.

McBride: I wonder if the analogy of the poet would help, since he is also a type of life celebrator. Take Yevtushenko; when he comes to this country, he reads poetry at the Library of Congress, visits a factory in Pittsburgh, goes to Alaska, and then to Hawaii. He is all

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

over the place. And when he has finished his walk through the city of man, he sits down and celebrates it in a poem. We don't say that he is specifically poet only when he is writing a poem. He is always a poet—all the time. Perhaps this is the way we might look at the priesthood. A priest is always priest; the moment of Mass is a summation, a celebration, a way of illustrating in a transcendent way what his full life is all about.

Maybe we are asking the wrong question. We're asking what is the essence of priesthood? Is this the kind of question people are really asking today?

Drane: Well, seminarians don't seem to be asking it. They are more preoccupied with what a priest does. One thing that is contributing to the evacuation of Catholic seminaries is that the whole training program is geared to preparing cultic figures. Today's seminarian wants to have all kinds of different functions in the community. I think we must face the fact that our seminaries are emptying and the spirit in them is often bad. Yet there is no corresponding phenomenon in the Protestant church. The Yale Divinity School has had about a 30 percent increase in students in the last few years. The same is true in most reputable Protestant seminaries. There's no lack of interest in religion and in full-time religious dedication. But in the Protestant ministry there are all kinds of ways in which that dedication can be worked out. With us it's one single way—cult man. Contemporary theology has changed our idea of what it means to be a Christian. Today, the emphasis is anthropomorphic, serving other people and serving the community in the world. If, in line with that theology, we would admit a variety of functions for the specifically dedicated type of Christian that is the priest, we'd have a lot more people in our seminaries. And, if you check the statistics in Protestant seminaries, you'll find out that most of the students are married. I think that celibacy, more than anything else, is deterring normal, balanced young men from coming into the priesthood. If Catholic married people were allowed to enter seminaries, we would have an explosion of vocations. More than half the Protestant seminarians are married.

Hafner: You can make up any theology you want about how beautiful the priesthood is and all the rest of that jazz, but the young man in the seminary knows that he's going to become a parish functionary who just does meaningless things for 15 or 20 years with no opportunity to express himself as a person.

Drane: The bishops should give some thought to the fact that they are causing a big scandal in suppressing priests who are engaged in the very kinds of activity that attract young people. They create an image that no young person is going to associate himself with, namely that of a priest completely subject to a bishop, an instrument rather than a person. No amount of praying will undo the damage to vocations caused by such bad publicity.

McIlvane: We can't put all the responsibility for change on the bishops, though. For example, all of us simply ought to reject the nonsensical system of being on-duty and off-duty and tell our pastors that we are going to a civil rights meeting or a neighborhood function or a day of recollection or anything else which pastors forbid young priests to do on the pretext that they're on duty and must remain in the rectory; sometimes they're not even allowed to go over to the school, on the same parish grounds. If the priests had the courage, either individually or through associations, to say: we will not accept this system, things might change faster than we think. The burden of reform does not rest solely on the bishops. We priests often accept in cravenly fashion things which we know are wrong.

Smith: I'd like to add a parenthesis to that. A recent sociological study concludes that the prestige of the Catholic priesthood has gone down, whereas the prestige of the Protestant minister and the Jewish rabbi has not changed. Our people don't look to the priest in the same way as they formerly did. I think this is of some importance at the present time, because when we come to reorganize and reform, the laity must be consulted. The decline in prestige points up that what people wanted of the priest formerly and got to a large extent —a man who went on sick calls, took care of the school, preached and was there when they wanted him—no longer satisfies them.

McIlvane: Yes, but if the priest becomes more of a prophet, many laymen will not accept him. They would be happy to keep the priest as the man who runs the novena and blesses their St. Christopher medal.

Smith: All I'm saying is that the study shows that the prestige of the priesthood has gone down. Now, what Catholics want the priest to be or do I don't know; neither did the survey indicate. But at least it's not the same as their parents and their grandparents wanted.

Hafner: One way of breaking out of this whole problem would be if the priest could get away from the institutional parish. If he had a job in the community like everybody else, he could function as a Christian in his ordinary life like everybody else, and specifically as a priest when he celebrated the Mass and Sacraments. Keeping us apart as cultic men is really the central problem.

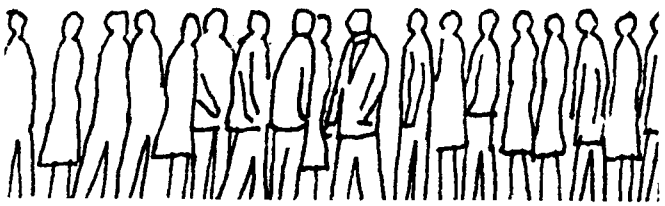
Editor: One can make a case for being set apart if only to give the priest certain kinds of freedom. It's not easy to be a prophet, for example, while holding down a job and looking after a family.

Hafner: I agree with that, though to be honest about it the majority of priests who are set apart are not doing that much reading to get ready for their prophetic witness or their preaching. I think that the priest could find time to keep up. It wouldn't necessarily mean that he was working at two jobs; he could find the kind of job that would leave him some time for study and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

research. I'm not suggesting that everybody get a job chopping trees. If he were a school teacher, for instance, he could also function as a priest on Sunday, or whatever day. Teachers find time for activities outside the classroom.

Editor: Could we return to the essence of the priesthood from a somewhat different angle? Should the



priesthood be a permanent lifelong commitment? What do you think of the possibility of a man's resigning to pursue another vocation after being a priest for a number of years—not because he feels his ordination was a mistake, that he should never have been a priest, but because he would like to do something else, or find a new way of life for himself?

McBride: I see nothing wrong at all if at a certain time in his life a priest decides to do something else. The idea of the permanency of the priesthood has been tied up with the text, and also the misunderstanding of the text, "You are priests forever." As if one could never escape from under the cloud of ordination. All the text really suggests is that God has a fidelity to his people, that there will always be someone whom He will call forth to represent them in worship. And we could also examine the word "forever" or "eternal." How did they understand "eternity" in the Bible, and how do we understand it today?

Editor: How about the indelible mark of the priest? Is there one? If so, would he carry it with him into his new vocation?

Hafner: Every Christian has an indelible mark of priesthood by reason of his baptism; you can't lose the priestly character of the Christian life. How you manifest it, either in a ministerial, cultic priesthood or in a prophetic, non-cultic role, seems to me to be optional. Any man who has tried the cultic priesthood and finds that he would do a better job in the general priesthood in the Christian community would seem to be failing in responsibility to Christ if he fails to undertake the new role.

Drane: I think that the whole notion of priesthood as indelible is problematic. Certainly it is historically conditioned. It stems primarily from a Counter-Reformation reaction to Luther's notion of the possible separation of man from priestly functions at a certain time of his life. Catholics, in reaction, insisted that the priesthood is an indelible mark that can never be erased. I find it difficult to understand how one could have an indelible mark on his soul. If the expression is used to indicate some sort of spiritual change, then it needs a great deal of clarification. If the priesthood is a function, then certainly the function can be terminated at a certain time in a man's life. We have many examples of this in the Church. Both Father Hafner and I happen to be suspended. Here we have an admission not only of priesthood as function but one that can be terminated very handily by a bishop.

McIlvane: Even now priests are engaged in certain kinds of work that are not too "priestly." The Philadelphia diocese has a priest comptroller who is doing battle with the state legislature over aid to parochial schools. By anyone's definition that is not very priestly work, but he is working within the structure of the Church so no one questions it. Other priests teach at secular universities. I think priests should be free to go into other work, too, on a decision made jointly by them and their bishop; the bishop ought to be very permissive about this, and there should be absolutely no stigma about the change. The thing that worries a lot of priests is that this type of change could be a terrific blow to their families. Somehow we have to develop a way to permit priests to move into new forms of work without the jarring wrench that they suffer right now.

Smith: Up to now, as Father John L. McKenzie has pointed out, there has been no indication that either the dioceses or religious orders accept the fact that a man can change his mind after he's ordained, that he may not wish to continue to exercise the priesthood. So far as I can see there is no reason why he couldn't.

Editor: Do you think one reason is that somehow the notion of commitment to the priesthood is identified with a lifelong commitment to God, as if one "married" God in becoming a priest, so that turning away from the priesthood is like divorcing one's wife?

McIlvane: But even if one were married to God, we accept the change from a parish priest to a Trappist. We accept the change from a professor priest to a parish priest. Why could we not accept other changes and still say that the priest is married to God, if we want to save that terminology.

Drane: I would like to bury it. It's a horrible analogy. I certainly don't want to be married to God. I want to love God and serve God but I don't want to be married to Him. The whole notion of marriage is necessarily between two human beings. However, the possibility of priests' assuming a variety of roles comes into conflict with the institutional needs of the Church. It clashes with the bishop's needs in running the diocese. He has schools, and all kinds of other institutions, and he needs manpower to take care of them. So the problem is not only to convince the bishops about the necessity of broadening the roles of the priest, but also to reassess some of the Church's institutional commitments.

Editor: How does the question of celibacy affect the present and possible future role of the priest? Is celibacy

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

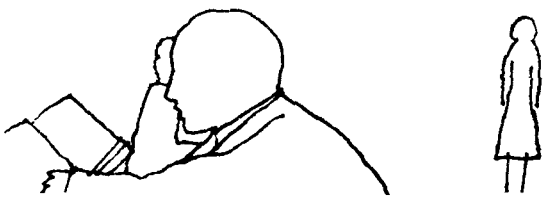
just a sexual problem or does it have to do with the identity of the priest in his relationship with the rest of humanity?

McIlvane: Before the others get into it more deeply, I would like to say that the present role of the priest is largely determined by the practical structures the Church has built. For instance, masses of priests are teaching biology and mathematics in high schools. What possible Scriptural justification is there for that? The justification is that it saves money. The Catholic school system could not be maintained if these subjects were being taught by laymen, or if the priests were married. If they were married, the high school financial structure would be out of whack and diocesan priest comptrollers would be tearing their hair out even more than now.

Hafner: I don't agree that it's the financial problem. The fact is, a priest doesn't cost less than a lay person would. He probably costs more. I once did a little cost accounting on what the average priest makes, and I came to the conclusion that, at least in the East, the average priest is making the equivalent of about $8,000 a year. I don't know anybody who could live the way we live for less than that. Yet, officially, I'm only making $1,500. But many priests get another $1,500 in Mass stipends; they have maid service, somebody to do their laundry, a good place to live, the best of meals, free liquor and all the rest of it. Count all that in and it comes to over $8,000. So I don't think that money is the main problem, although we keep screaming we couldn't afford a married clergy. All we would have to do is learn how to budget the money instead of spending it like it was going out of style.

Editor: Is celibacy much like birth control, a subtle problem among priests, except for official confessions?

Hafner: I think that celibacy is very much like the birth control problem, in that practically everybody else in the Church has discovered the answers except the hierarchy. The hierarchy are the only ones who are still



trying to continue an impossible situation. I think that one of these days the priests are just going to revolt, maybe not by storming chanceries, but by insisting that they are not going to be treated like children waiting for Daddy to tell them when it's all right to go out.

Drane: The celibacy "issue" is pretty well over as far as priests are concerned. They are sure that change is coming—has to come. It's just how much we're going to pay for it, in terms of time and ruined lives.

Editor: May I ask a question here? Are you simply questioning celibacy as a condition for ordination to the secular priesthood or are you questioning its value altogether?

Drane: Oh, I would see a continued role for celibacy in the Church. I'm not saying the priesthood and celibacy must *not* go together. That would be a reverse of the current rigidity. What I'm advocating is optional celibacy.

McBride: Charles Henry Lea, in his history of sacerdotal celibacy, has an interesting theory about how celibacy got into the Western Church. He said it was a form of quasi-religious enthusiasm that was borrowed from the Buddhists. It came from China via Persia, over into the Western world, and was first adopted by pagans, not by Christians, and used by them as a sort of spiritual one-upmanship, a way of embarrassing their enthusiastic Christian counterparts. After the Christians no longer had the opportunity to outdo their pagan friends by going into the arena and dying for their faith, they needed a new form of martyrdom. And so virginity, celibacy, became a white martyrdom. It is, however, to the credit of the common sense of the early Church, in spite of the Fathers, that the common people manfully resisted compulsory celibacy for centuries and centuries.

Smith: I have a young friend who is an Anglican priest. He isn't married, for a very practical reason. He says he's up now until midnight and he still doesn't get to do all his reading; if he had a wife and family he feels that he would neglect them, or if he didn't neglect them he'd be neglecting something else. I don't think that can be used as a very strong defense for celibacy myself, but I think it is true of a certain temperament, and a certain type.

Hafner: I don't really buy that, because presidents and all kinds of people who have far more responsibility than any priest I know manage to raise families fairly successfully. The crucial issue, however, is that if we believe that the Spirit still lives in the Church, then we ought to be searching to find how the Spirit would like to see Christians witness to transcendent and eschatological values in this day and age, not necessarily as they did in the early Church. So celibacy ought to be a deliberate witness and not something that is attached to a particular role within the Church. I think it loses its value when it's imposed. I never chose celibacy; I chose to be a priest. And I had to take celibacy. People who are thrown into the celibate state *en masse* don't necessarily witness to the value of the celibacy. They only witness to their williness to submit to an ecclesiastical requirement.

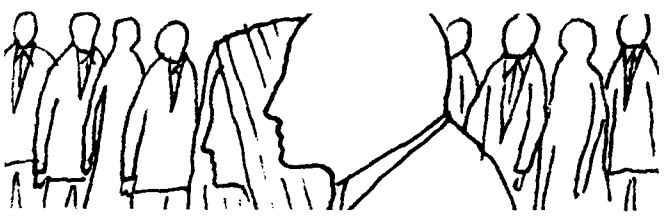
Smith: You're just like those people in New York State who wouldn't take the package deal on the constitution.

Drane: I don't think anyone today would object to the notion of celibacy as an ideal. The question, I think, is what in practice happens with the celibate? Does he actually dedicate more time to the Church and to his

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

priestly activities? I think the answer is probably no. If, *de facto,* the celibate priest spends his time doing nothing or engaged in meaningless activities, or compensating for his lack of personal warmth in all kinds of psychologically deteriorating ways, then celibacy is not only *not* doing the job, it's doing a counter-service to the Church. That needs to be thought about.

McIlvane: I'd like to offer two practical suggestions. One is to allow those priests who have "left the priesthood" to marry to return to the priestly ministry if they choose, with their wives, as married clergy. Secondly, I think we need to experiment with married deacons, perhaps especially in the inner city. I would like to see black married deacons serving in the ghetto. Another area might be the rural counties of the South



and the West, the so-called "no priest" regions. Certainly married deacons would help us to see the practical consequences of a married clergy and what changes it would require in our institutions.

Hafner: I think that your first suggestion might not work, because if the fellows who have already married were invited back, there might be a mass exodus of priests running off and getting married. I really think that's a possibility. Perhaps some of those who have already married could come back as deacons; they wouldn't have quite the prestige of the priesthood so they wouldn't tempt others to run off and then come back. Another practical solution might be for bishops to ask priests interested in getting married to submit their names and then let them be on a waiting list for a little while to give them time to look around and start finding somebody. It would be awful if we suddenly declared celibacy called off one morning; priests would dash out and grab the nearest available female, and we'd have more divorces within the first three years than lay people ever had.

McIlvane: Father Hafner seems to be implying that many of us are not happy with the celibate life. I think that's unfair. Granted some priests took celibacy as part of a package, but there are many others who are happy with the celibate life and who want to see it as an option without any stigma attached to it.

Drane: There are many happy celibates, but there is also an increasing number of unhappy celibates. The American bishops recently made a rather firm restatement of the official doctrine on celibacy and they insist on holding the line against any alterations in it. This seems to me disastrous. It's like the tactic of the A.M.A. on Medicare. The doctors' attitude was No, Never, and they fought it right to the end. As a result, they now have no influence at all on the shaping of Medicare. The same thing is happening to the bishops on celibacy. They're going to lose and get a package which they had no influence in forming. It would be much more realistic and more Christian if they began to listen with sympathy to the many good priests who are calling for help and understanding. Instead of turning a deaf ear to these pleas, they should respond, recognize the need for change and take some part in devising it.

Editor: Could we pass on to the priest's relationship to his bishop and to the magisterium? Perhaps we might begin by asking Father Hafner a question. At present, Father, you have been suspended; you have been ordered by your bishop to disband the experimental parish you and a group of lay people formed. So far, you have refused to submit to your bishop. How do you justify your refusal?

Hafner: I tried all the ordinary means of trying to introduce change for 13 years. I had written to the bishop many times, and usually got no answer at all. I finally got to talk to him two or three times; each time he agreed with everything I said and then did nothing. When I was a member of the Diocesan Liturgical Commission, we submitted many proposals and they all went down the same rathole and were never heard of again. Then, when a group of people and I proposed an experimental parish, we were just brushed off. Finally, we felt that it was time for a confrontation. We felt that we had to demonstrate against the law. We hope that in the long run our protest may produce some open discussion of the problem of absolute authority.

Editor: Is this meant to be a symbolic gesture or do you really hope to change things?

Hafner: We're trying to do both. We feel that our community, as an experimental group, could offer the Church some helpful insights. We're not even sure that what we're doing is of any value. Maybe it will fall flat on its face but if so we will have saved the rest of the Church a lot of time by helping them to avoid one blind alley. We'd just like to have a chance to try it. But we also feel that when a bishop consistently rejects any kind of change, any imaginative or unusual activity, then his whole attitude has to be objected to.

McIlvane: The responsibility does not lie only with the bishop. We priests must step forward ourselves, not in a rebellious spirit but in a spirit of courageous initiative. Secondly, priests must form groups, or associations, that can represent the priests of a diocese to the bishop. In Pittsburgh we formed an association on our own. We didn't ask the bishop's permission but we did notify him that we were doing so and we've kept him notified of everything.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Editor: What about a situation like Father Hafner's, where the bishop is not so permissive?

McIlvane: Well, plainly some bishops need to change themselves or be removed. Nothing would be more salutary for the Church in this country than that some bishops be removed from their dioceses for the arbitrary, harsh and sometimes cruel manner in which they administer them. Fortunately, most bishops are not like that, but if one of the few who are were to be removed, every other bishop of that type would get the message.

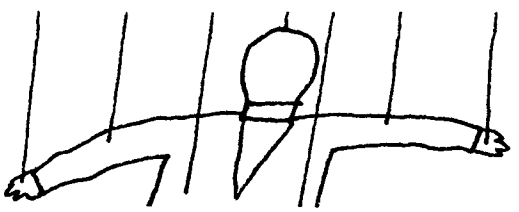
Hafner: My bishop is not harsh or cruel. He's just dominated by the legal system as he sees it. That's the problem. Whatever happens, he just looks it up in the book to see what he is supposed to do. As a result, in our diocese most priests find it impossible to suggest new ideas. They feel that no matter what they suggest, unless it's something very tame, it won't even get a hearing because it wouldn't be in the book. So I agree that some bishops have to be opposed or be removed by Rome. I don't see how else we can make progress.

Smith: The interesting thing is that we take so much for granted about the present system of governing dioceses. It wasn't always the way it is now, even in this century. Fr. Thomas Boquillon, one of three, or possibly four, moral theologians of stature of whom the Church in the United States can boast, who taught at The Catholic University until his death in 1902, said he saw a great danger looming on the horizon for the American Church. "Mark my words," he said, "the day they try to run American dioceses from chancery offices, the Church will be in difficulty." It took almost 70 years for his prophecy to come true. As recently as the first World War days, Msgr. Patrick Hayes, who later became Archbishop of New York, was Chancellor of the archdiocese, president of the minor seminary, and professor there of Church history. He held all these posts simultaneously for 12 years, from 1903 to 1915. The chancery office consisted of a little room.

Today chanceries have grown enormously and they are much more efficient than before. Still, it seems that the more efficient chanceries become, the more likely they are to have difficulties. You can run General Motors or A. T. & T. or Pan American Air Lines from an office and have your authority go all the way down. I don't think that you can run the People of God that way. I don't know what we could put in place of chancery government, but it is reasonably clear today that some other method will have to be devised. An even more fundamental question is the manner of appointing American bishops. A method is needed that will give a voice not only to the clergy concerned but also the laity. Given the democratic instincts of the times and the temperament of young American Catholics, especially of the priests and seminarians, it is difficult to see how this change can be long delayed.

Editor: What if a bishop is legally exercising his authority but is morally in the wrong? Father Hafner, would you take it upon yourself to say he is wrong, that he has exceeded his authority, or that your authority as priest-Christian is at least equal to his in this situation? I'm trying to get down to the theological question of the authority of a bishop, or of the magisterium generally.

Hafner: The problem is that bishops have the kind of authority of a bishop, or of the magisterium generally. taken away—basic human rights. I believe that this is what we are really demanding—our right as human beings to be heard before we are rejected, which is what happened. The bishop would not even discuss our case with the lay people. He admitted he had not read our proposal, he just rejected it. This is standard procedure



for many bishops. They've never been brought up short; nobody ever stands up and screams. And so they presume that it's legitimate to continue operating that way. It isn't always a question of being badly treated openly. They've got all kinds of ammunition. You can just get transferred every six months so that you never get a chance to unpack your books. Or you can be sent to some place out in the boondocks where there's absolutely nothing to do and no place to go. There are all kinds of recrimination. And this is what I really think has to be stood up against. We have to have some courage. I know guys who took their pastor's dog for a walk every night because they were told to. "Every people has the kind of government it deserves." If a guy puts up with that, he deserves it.

Editor: Could I press you a bit? You stress getting a hearing. Supposing you did get a hearing and the bishop still said No. Then what do you do, if you still feel you're right?

Hafner: Well, I'd like to see some further democratic processes by which we could appeal the bishop's decision. For example, if we had had a priest senate operating in the diocese we could have appealed to it to intercede with the bishop. We would have been willing to wait while following the various procedures. But, as it stands now, there are no procedures, no channels through which people can present their legitimate complaints. If there were, we would have used them, and then, after we had tried everything, if he had said No, we would have accepted it. And I really do mean that.

Drane: The bishop has the right to make all kinds of policies and appointments, which the priest may

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

consider wrong—even absurd—but he must go along with them for the sake of the community and its order. I don't think a priest can in conscience object to the way a bishop runs the chancery office, for example, or to the way he draws parish lines. But should a bishop presume to tell a priest to stay out of civil rights, peace or ecumenical activities and his conscience tells him that his commitment to Christ requires him to participate, the bishop's authority stops right there. Here we see the necessity of intermediate structures to mediate and resolve that kind of conscience conflict.

Editor: How about you, Father Drane? You were suspended for writing things about birth control in the *Arkansas Gazette,* contrary to what is taken to be Catholic teaching at the moment. How do you justify theologizing on your own in public?

Drane: I defend what I did under two rubrics. One, the right of the laity to know. Anyone who has read the series of articles I wrote knows that I was not particularly prophetic. I had been reading things on birth control in theological journals for about five years. I kept a file on them, and had been teaching this position, along with the traditional one, in my seminary classes for years, and the bishop knew about it because I had told him. It seemed to me that it was time that the whole question of birth control and the controversy about it get out of the theological journals and into the hands of the people who are faced with the problem. They have a right to know that theologians are discussing an alternative to the traditional position of the Church, and what direction their discussion is taking.

The second rubric is that priest teachers have a right to think publicly. If the Church encourages scholarship and if she insists that faith has a rational basis, then she should support the notion of rational theological discourse about areas that are in doubt. Does anyone disagree that there is a doubt in the Church on birth control? If there is doubt, then does not one who has been assigned to an academic role in the priesthood have a right to think about that issue, and think about it with the people?

Editor: How about the role of the priest in the world? Should the priest speak specifically to social problems —favor passing this or that law or supporting this or that social change—or should he speak in generalities, leaving it to the people themselves to apply things specifically?

Hafner: This probably won't answer the question, but I think it's closely related to it. One of the reasons people object to priests' taking positions on civil rights or Vietnam or poverty or anything else, is that they don't have a chance to talk back. I'm not God and neither is any other priest. The only way we can be real ministers of the Word is by giving the people a chance to share the Spirit, to have a part in speaking this Word. We just have to have some dialogue on Sunday morning. People might be willing to listen to what we have to say, if they had a chance to say something, too.

McBride: Paul Ramsey takes up this question in this latest book, *Who Speaks for the Church?* He's very critical of the World Council of Churches for coming out endlessly and hastily on every kind of social injustice imaginable. Nor is the average priest competent to speak in any adequate or comprehensive way about all the problems of society. It seems to me that the priest should be the questioner, the man who challenges the Christian community to look squarely at a moral issue, such as race or war, or at least to bring it within the orbit of morality, and to prod the people to seek solutions. This ties in with what Father Hafner said—that at the very most a priest conducts a conversation with his people. But I'd like to see him primarily as the questioner, the one who calls the people to faith and to meaning.

Drane: I would agree and disagree. Ramsey has a point, but if the Church is too slow and insists upon total clarity then she winds up saying nothing on time. One extreme would be the nebulous generality of Papal statements. The other extreme is to tie the Church and, in effect, the whole Gospel to one specific solution to a social problem. Now, how do you get around this dichotomy?

For one thing, we have to readjust our notion of the priest as father. It's fine if a priest takes a specific stand, as Father McIlvane has taken on race, but a difficulty arises when his stand is looked upon as being "Father's stand," a model and norm for all "the children" to follow. We have to distinguish between the priest as a father and the priest as a citizen. When he takes a stand, it must be understood that it is not an authoritative, official gesture implicating the whole Church, but *a* position, one among many that a mature, responsible Christian may adopt. If a priest always has to be right, he is condemned to doing nothing.

McIlvane: I would agree with that but I couldn't quite agree with what Father McBride said about just questioning. I believe the priest must take a certain leadership, too. The vigorous involvement of priests in certain causes, like civil rights, has stirred the thinking of our people far more than sermons.

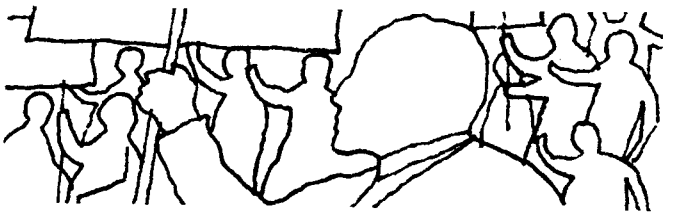
Editor: Father McIlvane, what is your candid opinion of the Catholic Church's record and present attitude toward Negroes?

McIlvane: The Catholic Church's record and present attitude toward Negroes is one continual disaster, brightened by a few fine deeds. I suggested recently in my diocese that in our next development drive we undertake a massive commitment—perhaps as much as 50 percent of a million dollar fund—for the inner city, which means largely for the black man. I was told by a high-placed cleric that the bishop has always been generous. He's been generous with the nickels and the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

dimes, but not with the hundreds of thousands of dollars that we have spent on Catholic schools and other institutions. The bishop is a good man but he has yet to face the real crisis of the black man in our society. We can debate here over the way priests should preach racial justice, but we have *not* preached it and the bishops have not preached it. In my own state, for instance, the average person is without any doubt about where the bishops stand on the use of birth control in public welfare programs—the bishops bought an ad in every newspaper in the state to publicize it. And the average person knows how the bishops feel about state aid to parochial schools. But he is not at all clear about how the bishops feel, or the whole Church feels, about racial justice. We usually make statements about it on a Saturday afternoon at three o'clock when nobody's looking. Then afterwards we can say: "Oh, we said something about that." Our actions in this field have been too little, too late and too weak. As I see it, the time is coming when, if we don't begin to act, the American Church can be blamed for its failure toward the black man just as much as the German Church is blamed for its failure at the time of Hitler.

If we accomplish a renewal of freedom in the Church,



a renewal of the proper role of the priest and the layman, and reform the liturgy, and yet fail to come to grips with the problems of contemporary society, then we will have a disastrous renewal. I think of the priests and ministers in the North Hills of Pittsburgh who have a Holy Week Ecumenical service in the local shopping center, and they think that is a big deal. But those priests and ministers have failed to come to grips with the issue of fair housing; they haven't taken even the mildest action such as circulating petitions. I look upon that kind of renewal as zero plus zero makes zero. Again and again, the Church is ducking the crisis of the black man in our society. And many young priests, interested in celibacy and in their own freedom, are ducking it too.

Smith: The head of the Jesuits, Father Arrupe, made a magnificent statement recently about the Negro in America. Did you see it?

McIlvane: The Church has been making magnificent statements for years; we're going to have to start doing some magnificent actions.

Smith: That's what Arrupe said—that in the future the Jesuits will have to put into action what we all hold to be the social teaching of the Church.

McIlvane: Well, if Father Arrupe's statement on race really is put into practice by the Jesuits, they're going to lose three or four universities.

Editor: Do you detect in all the discussion of various needed reforms in the Church, and among your congregations, any decrease in belief? Is there a real problem of unbelief in the Church today, or is there just the problem of reform in the Church?

McBride: There is a certain problem of faith, but I prefer to think of it as the problem of God—how is one to think of God and of the supernatural realities that in the past we mediated to the people? It's partly a problem of language. We use language about God, about the sacraments and mysteries, which more and more rings hollowly. At least I find it so with the university students I teach. If faith is tied to that type of language, then yes, it is a problem of faith. But if, on the other hand, faith is considered more immanently, related to just living in general and to the humanity of Jesus Christ, then I find there is no problem of faith. A lot depends on how we use the expression, faith.

Smith: Young people, particularly the college students, seem much less interested than their fathers were in churches as institutions. But I wouldn't say that they're much less religious. They may be less formal in the practice of religion, but they accept the values of Christianity even if only unconsciously. In fact, they push them so far that they discern some hypocrisy and some lack of sincerity on the part of their elders. I think this is one of the problems.

Drane: I think there is a crisis of faith, but I see it in terms of belief *in* and belief *about*: belief *in* a commitment to Jesus Christ as a person, and belief *about* Jesus Christ, which includes a whole series of dogmatic statements about the Church, the sacraments and so on. Anybody who has any contact with college students knows that they couldn't care less about traditional theological expressions. Because faith *in* is confused with faith *about*, the student may say he's lost his faith. Yet, as Father Smith suggests, he may actually be doing all the things that a real follower of Jesus Christ would do. The crisis in faith is traceable to outmoded religious expressions, of all sorts, that cannot be integrated into anybody's real world today.

I think we would dispel a lot of confusion if we recognized that there is such a thing as a development in dogmatic and religious expression. They can change and they are changing now. Let's admit that, admit that during this period of change and reform there is a certain ambiguity about theological statements as well as a variety of alternatives in every case. But at the same time we should insist that within the ambiguity and within the theological imprecision there is a possibility of continuing commitment to Jesus Christ.

McIlvane: I notice some disturbance in the faith of our older people, too. Fifteen years ago in my parish I

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

probably would have had more evening devotions than I do now. Today, instead of conducting a Holy Hour on Friday night, I may be at a civil rights meeting. This has probably left a void in the lives of some older people. I regret that, but I can't avoid it.

Hafner: I think there's a problem of faith not only for college students but also for adults. We were taught that Catholicism was a package and that everything was absolutely true. Then Vatican II came along and changed a few superficial things, such as the language used at Mass. But people had been taught that Latin was a sign of unity and that it proved that we were the one true Church, and so on. When people saw change in many things that had been considered unchangeable, they began to wonder whether the whole thing might not be falling apart. Perhaps what we have to do is emphasize, as Father Drane says, that theology is something that develops, and secondly, that you don't have to buy the whole package in order to have faith in Christ.

Editor: I'd like to raise one final point. It seems to be one presumption of liberals that if we really reform the Church and make it more relevant then we will regain youth, we will begin making new impacts on the world. But it doesn't seem to be working out that way, or it's not likely to. If we genuinely reform the Church, if we become terribly relevant and dynamic, are we likely to lose many people in the process?

Smith: I don't know how many we may lose in the process. The English Dominican theologian, Edmund Hill, says that in future we may be a diaspora Church, with only a minimum organization. That is, there will be bishops, priests and deacons, but no Church property, few full-time clergy, no schools, seminaries or highly organized religious orders. I don't say that would be a bad thing; maybe we're meant to be a diaspora in the twenty-first century.

Hafner: It is certainly true that we expected tremendous things to happen when we translated the Mass into English. But after a few years everybody found out that it's just as meaningless in English as it was in Latin because it's such a rigid formula. That's only one aspect, though. Mainly, I think we are not addressing ourselves to the real problems. The bishops at the Synod talked about mixed marriages and all that ecclesiastical stuff when the real problem is whether there's a God and what difference it makes. That's the question people are struggling with, while we priests are talking about peripheral questions such as the translation of the canon into English or whether we can use guitars at Mass, or how will we redefine the virginity of the Blessed Virgin Mary. Well, I couldn't care less and neither could anybody else who's honest about it. What difference does it make to my life whether Mary was a physical virgin or not? We get all hung up on these peripheral theological problems, and the real one is whether or not God makes any difference.

MORE FROM LONDON

THE STAGE

Two English imports deserve our interest. The better one of these is Charles Dyer's *The Staircase,* a play about the prickly domesticity of a homosexual *ménage.* One of the two middle-aged lovers is a gents' hair stylist who, years ago, took in and trained a failed actor. Together they run a hair salon in one of the glummer suburbs of London. Charles, the ex-thespian, bitchily aggressive, dreams of a return to show business; Harry, the homely and motherly now and future barber, feebly fights back but is generally protective and admiring. There are only two non-events in this two-character play: Charles' daughter from an abortive marriage is due for a visit just as Charles is facing a short term in prison on a morals charge. Around these nuclei, and a few others even more off-stage, Charles and Harry heap up their fears, aggressions, witticisms, sharp though oblique social comments, and strong but unspoken need for each other. Quite rightly the play has been compared to *Who's Afraid of Virginia Woolf*, and, though less dazzling than Albee's work, it rings truer.

I suppose that had one been lucky enough to see the play in London with Paul Scofield and Patrick Magee, depths beyond mere intelligent craftsmanship, lively observation, and implicit warmth might have emerged. Thus one character, Charles Dyer, is named after the author, and the other's name, Harry C. Leeds, is, we are told explicitly, an anagram of the playwright's. Although the real-life Charles Dyer claims to have done this to avoid being sued by anyone, I suspect that there are deeper reasons, and that the two characters could be made to convey the conflicting yet complementary halves of one riven personality. Unfortunately, as staged and performed on Broadway, the play is always teetering on the verge of shallowness, sometimes plopping right in. Eli Wallach, a generally overrated actor, has to work so hard on nancing up the part of Charles and getting his English accent right (he fails at the latter and succeeds excessively at the former) that he has very little left over for mere characterization; Milo O'Shea (whose Bloom in the film of *Ulysses* was likewise overrated) is adequate as Harry but, again, too soft and amorphous. Barry Morse has directed in many a wicked, or just knowing, leer at the audience, to which the audience responds manfully or unmanfully with loud bellows or tremulous squeals. Even in this production of *The Staircase*, however, incisive wit and whimsical sympathy emanate from this modest but meritorious play. (*At the Biltmore*)

The Prime of Miss Jean Brodie is Jay Presson's, an American woman's adaptation of a novella by the British-er, Muriel Spark, and as the play takes place in Edinburgh,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

was first done in London, has been directed here by Michael Langham, a Canadianized Englishman, and stars a London-trained Australian woman, we may safely refer to it as British. It has a serious, even important, idea underlying it, but handles it on a fairly superficial level. The problem is whether Miss Brodie, a rousing eccentric of a teacher in a staid Scottish girls' school of the '30s, who takes possession of her pupils' minds and souls lock, stock and barrel, is, in fact, a benefactress or a menace. For she does teach her 11-and-12-year-olds extraordinary, thrilling things about Giotto and *La Traviata* and her lover who died "for them" in Flanders Field, which fire their imaginations; and she foretells brilliantly gaudy futures for them, which whet their ambition. But, fecklessly and incurably romantic, she also hurtles them into premature love affairs as well as spiritual dalliance with Fascist dictators whom she sees as Robin Hoods, and actually drives one girl into the arms of Franco and death.

Miss Brodie—absurd, lovable, stimulating and pernicious—is indeed an absorbing character, and the interplay of her private and public lives, her compacts and conflicts with her wards, and the disentangling of her merits and guilt are well worth dramatic scrutiny. But the trouble with the play is, first, that it concentrates so hard on Jean Brodie that she alone achieves roundedness, while all other figures remain in a state of more or less well painted cardboard two-dimensionality. Secondly, Miss Brodie herself is seen preponderantly as an eccentric, a very human caricature but a caricature all the same, so that her wellsprings remain ultimately unexplored. And the work keeps fluctuating between farcical comedy and (not wholly unfarcical) drama, which is bothersome, too: if your characters are solid, you can play around with the tone; to have both of them brittle and unsteady makes me feel in a glassware store whose very floors are made of glass.

Zoe Caldwell, though a greatly competent actress, makes Miss Brodie into a burlesque. Miss Caldwell may be aware of her militant homeliness that makes the overwhelming passion for her of a profligate artist and fellow-teacher seem less than credible; and perhaps she is overcompensating for this by turning herself into a "character" every mercilessly idiosyncratic inch of the way. I must plead earnestly for not casting insuperably plain women in the parts of bewitching ones—I have seen on past occasions Miss Caldwell, for all her consummate technique, ruin Ophelia and Millamant. Here it is not a question of ruining anything, only of undermining it. An additional difficulty is the Americanness of the various schoolgirls. There is a kind of precocious gentlemanliness or ladylikeness, an odd combination of maturity and innocence, about British children that the far less disciplined Americans (whatever the performers' actual ages may be) simply cannot render.

Michael Langham has directed the play routinely in Jo Mielziner's utilitarian scenery. *The Prime of Miss Jean Brodie* is far from being prime theater, but at least it does concern itself with ideas, which are sorely missing from the American drama that today subsists entirely on gags, situations and posturing. (*At the Helen Hayes*)

JOHN SIMON

MOO-O-O-O

THE SCREEN

Emile Zola, if ever he allowed himself rapture, would have been delighted with "Poor Cow," an English film now playing here. It opens with shots of a pain-racked blonde girl in labor; and no details of the birth are spared us right up to the scene's end when a crying baby boy is put into his smiling mother's arms. Stressing realism and straining to be objective, "Poor Cow" continues to tell what happens during the next three or four years to this young blonde, whose name is Joy, but who, heaven knows, has little of it. Joy had married Tom, a tough, irresponsible crook, because she was sure it was he who got her pregnant. But life with this mean, self-centered bully is no bed of roses, although they do move from the slums to a decent apartment when Tom brings home a fat robbery loot.

When the law catches up with Tom and he's sent to prison for four years, Joy is on her own, so she and the baby move in with Joy's aunt—who is no model of virtue. Next Joy shacks up with Dave, one of Tom's burglar pals, and enjoys the greatest happiness she has ever known. In spite of his low and criminal background, Dave has a certain sensitivity and a realization that there must be something more to life than the grubby existence they have been leading. Furthermore, he adores Joy and the baby Jonny. But when Dave is sentenced to twelve years in prison, Joy is crushed and starts with a vehemence on the steps going down.

If "Poor Cow" weren't so well made, its grim story about this amoral woman would be unbearable. Joseph Janni's production is excellent, with Brian Probyn's fine color photography that captures every squalid detail of London neighborhoods we seldom see in movies (although I would have settled for black-and-white camera work), with a good screenplay by Nell Dunn (on whose original novel the film is based) and Kenneth Loach (who also gave the film its first-rate direction), and with an outstanding cast whose performances, as in so many English movies, contribute to the whole rather than stick out ostentatiously. Actually, however, the film is Carol White's for her moving portrait of a young woman who seems to have no moral standards at all. Don't be surprised if attractive Miss White reminds you at times of Julie Christie; the actresses do look alike. Perhaps Julie is prettier, but Carol has more character in her face, and the gamut of emotions displayed by Joy is greater than

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

any of the demands that Julie Christie has had to come up with so far. "Poor Cow," by the way, may also remind you of "Darling" (also produced by Janni) and perhaps of some of the Godard pictures, which use the same device of having the heroine talk right to the audience as well as a literary device which is actually quite unnecessary: the use of chapter titles which are flashed on the screen from time to time, such as "Never Marry a Thief," "At Aunt Emm's," etc. Perhaps these titles or labels are meant to make us aware, in spite of the film's efforts at objectivity, that we are supposed to understand Joy even if we don't approve of her. Approving of Joy would be impossible. When Dave is thrown in prison, she goes to work as a barmaid, learns the trade too well with its pick-ups on the side, and poses as a semi-nude model for amateur photographers, some of whom don't even bother to use their cameras. Joy finds herself unable to do without sex —and finds her men wherever.

While the men in "Poor Cow" are important, they change so often during the course of the story that only two stand out: John Bindon as Joy's mean husband, and Terence Stamp as the thoughtful Dave who is so good to Joy and Jonny. Joy's one redeeming feature is her love for Jonny. At the picture's end, she looks hopefully to the future. We hope for her too—and particularly for her little boy. But you'd have to be awfully sentimental to think much good will ever come to this poor cow.

PHILIP T. HARTUNG

BOOKS

Norman Podhoretz, distinguished provincial or fantasy person?

Making It

NORMAN PODHORETZ

Random House, $6.95

DANIEL STERN

The word was out as long ago as eight months, perhaps longer. Norman Podhoretz, editor of *Commentary* and key figure in the New York Literary Establishment, had written a book that tore the lid off. The buzz was everywhere. An item in the *Sunday Times Book Review* told what had been joked about at the cocktail parties and the lunches: that the book had been turned down as "outrageous" by a publisher who had already given Podhoretz a large advance. His agent was also rumored to have dropped the book, whereupon another agent took it to Random House; at which point Bennett Cerf entered the picture with enthusiasm and purses of gold. The book's title was said to be indicative of its supremely honest, let-the-phoney-shattered-sensibilities-fall-where-they-may approach. The title was *Making It.*

Its thesis was also widely known before publication. It was Podhoretz' discovery at the age of 33 that it was better to be a success than to be a failure; that it was better to give orders (i.e. to have power) than to take them; it was better to be famous than anonymous; and it was better to be rich than to be poor. These shattering truisms—or rather half-truths—according to Podhoretz, are accepted by contemporary intellectuals—yet denied by them at the same time. They practice the active pursuit of money, fame and power secretly, while appearing to be solely concerned with knowledge, truth, values and other such ethereal concepts. Just, Podhoretz claimed, as the Victorians secretly practiced their sexual lives with an intensity amounting to obsession, while, in the Drawing Room, denying the existence of a woman's limbs—let alone more provocative areas. They had, in D. H. Lawrence's phrase, their "dirty little secret"—sex. We have ours —success.

Podhoretz is, of course, flamboyantly inventing the wheel. Everyone knows that ours is a society split down the middle in its value-structure. That we are told to venerate honesty and kindness—and at the same time told to get out there and make that buck at all costs. But everyone also knows that this does not eliminate choices between good and bad, between decency and corruption, between honesty and dishonesty, and most importantly between the extrinsic and the intrinsic. Everyone knows it just makes those choices tougher.

Almost everyone, that is. Because here we have *Making It* by Norman Podhoretz, with all its self-proclaimed *chutzpah.* I have begun this discussion of it in the style of gossip because gossip is absolutely pertinent here. That is what this kind of book is all about—both in its writing technique and in its expected response. Thus, it will be instructive to take a look at the response that did greet it.

To begin with, nobody was (or would allow himself to appear) shocked. The daily *Times* treated it as somewhat outrageous but perhaps a little less frank than it promised. The *Sunday Times* review followed a complex and tortuous path, the conclusion of which seemed to be that none of this literary stuff mattered anyway because everyone of any interest, today, was making movies. But, again, the interesting thing is the absence of the Big Denial. There were no outraged Victorians.

In fact, everyone has been so careful to treat this blazingly honest statement with respect that they have ignored one simple fact. It is at the heart of it a dishonest piece of work. I will try to demonstrate this. First, let's take a look

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

at the story of this "distinguished provincial" in New York.

Making It traces the brilliant career of the young son of a poor Jewish family of immigrants in the Brownsville section of Brooklyn, from the not-so-tender ministrations of a school teacher who trains him in the style of the middle-class life for which his intellectual gifts will fit him, to Columbia College (where he gives us his Report Card: A+). Then to Clare College at Cambridge University, where he studies with the great critic, F. R. Leavis—and even writes a piece for Leavis' legendary publication, *Scrutiny*. From there the tale takes him back to New York, in and out of the Army followed by his introduction to—and adoption by—The Family (the uncrowned ruling circle in the literary and intellectual world; their members ranging from Lionel Abel to Lionel Trilling, from William Phillips to Phillip Rahv—their chief organ *Partisan Review* and, to a lesser extent, *Commentary*).

It is *Commentary* that provides a conflict: the job world, the world of power, as Podhoretz calls it. It is a world he finally enters and in which he succeeds —as editor of perhaps the finest magazine of intellect in the country.

An excellent Odyssey! The contours of such a journey could enclose a life of achievement and integrity. Instead, Podhoretz inadvertently tells us of his failures—and makes a virtue out of the irrelevance of integrity. For example: the earliest dreams he had were of becoming a great poet. These dreams faded and finally vanished under the need to produce work of value in poetic form. (Failure number one.) Next comes the shift to the critical mode. But not only that—he will exalt criticism into the characteristic art-form of his time. And it must be a book. He, like the rest of The Family, has an almost superstitious veneration for books. (At one point he connects this feeling with the Talmudic tradition.) Besides, practically everyone he meets will ask: "Are you working on a book?" They mean a novel, but he knows that the center has shifted from people like Bellow, Mailer and Malamud to Hannah Arendt, Lionel Trilling and James Baldwin, etc. Thus, a critical book is the thing to write. He accepts a $2,500 advance from a publisher for a book that will "tell nothing less than the whole story of the changing role of the American intellectual in the past 40 years and his changing relation to American society." He never gets past the first paragraph of Chapter Two. (Failure number two.) Then, in desperation, he decides to write a book, modeled on Axel's Castle (. . . "an introduction, six critical essays and a "Whither Mankind" type of concluding chapter."). "This time I got through Chapter One —on Mailer—and almost to the end of Chapter Two—on Bellow—before running out of gas again." (Failure number three.) At this point, Podhoretz tells us a "writer's block" set in. He was unable to continue at all. (To make matters worse he has vowed that his first book would not be merely a collection of previously published short pieces.) Faced with the need to feed and clothe his family he goes into business with Jason Epstein (briefly) and then back to *Commentary*, this time as "the boss"—the term is Podhoretz'. Shortly afterwards, he is asked to review for Huntington Hartford's magazine *Show*—and the block is broken. Some time later, his first book is published: it is, indeed, a collection of his previously published short pieces. (Failure number four.)

Thus, the story of a success. By the end, Podhoretz has achieved "fame, money and power." For fame read well-known in certain circles. For money it's hard to know what to read, though we can assume he's doing all right—certainly making more than the $20,000 a year he originally asked as the price of taking over and revitalizing *Commentary*. How much more he never tells us. (His friend Jason Epstein once wrote, in the *New York Review of Books*, that it takes $50,000 a year to live right in New York. That may be, in some respects an unconsciously comic statement. But at least it's a *statement* about money, and it includes numbers.) For power, read control—within reason—over an important, small-circulation magazine, with influence far exceeding its readership. But one wonders what J. Paul Getty or Tito would think of Podhoretz' use of their word.

Until now I have evaluated Podhoretz' tale of success and found it a tale of failure by instinctively applying intrinsic standards. What I have left out is all the exciting *extrinsic* stuff with which he has crammed his book. What does it matter if you are not writing poetry but are writing, instead, a book review which puts down some novelist's work, as long as you are going to parties at Phillip Rahv's where people speak of what Mary said to Lionel about Dwight's piece on Jimmy Baldwin?

And what does it matter if you are not writing the ambitious critical work that will define the intellectual in relation to the American environment as long as you are writing pieces for the O.K. magazines: the *New Yorker* and *Partisan Review*. As long as you are checking on the daily "stock-market report" on reputation that comes out every morning in New York . . . "Did so-and-so have dinner at Jacqueline Kennedy's apartment last night? Up five points. Was so-and-so *not* invited by the Lowells to meet the latest visiting Russian poet? Down one-eighth . . . Did *Partisan Review* neglect to ask so-and-so to participate in a symposium? Down two." And, finally, what does it matter if you betray a nagging sense of inner failure by boasting of money, power and fame far beyond your actual achievement—as long as you are drowning it in Bloody Marys paid for by Huntington Hartford while the balmy winds of Paradise Island flutter the curtains at your window?

All this, by the way, could have been forgivable if the book created characters that came to life. Podhoretz' parents and wife are mentioned but left unfleshed. There is no sense of characterization in either the major or minor figures. The sense of pertinent detail is absent. In reading about the author's life in the Brownsville section of Brooklyn, for example, I could not help recalling that small masterpiece of autobiography, *A Walker In The City* by Alfred Kazin. There the life of a Jewish son of an immigrant family was pre-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sented in such emotional and intellectual concreteness that Brownsville became both painfully real and as beautifully mythical as any poetic landscape. Even more significantly for our American life, the sequel to that book, *Starting Out In The Thirties* (which in its own sense could have been called "Making It") shows how one can view life with The Family and in the hot center of New York's intellectual, political and literary life with a humane and balanced vision—and, above all, with the irony and compassion that maturity can bring. Kazin, like Podhoretz and the rest of us, wanted attention, success and the money needed to live decently. The difference is that Kazin acts from the start as if there is, or ought to be, a difference between the values that govern a business culture and the values that govern a literary and intellectual establishment. To dwell as Podhoretz does, by implication, on the similarities between the two, i.e. the desire for money, power and prestige, is to tell us nothing. And to accept these values *uncritically* is to abdicate the function of criticism.

Now, for the final dishonesty of this book that claims in every line to be honest to a fault. It is this: I have read many of the pieces in Podhoretz' collection: *Doings and Undoings*. I do not recognize in them the author of *Making It*. (Several people who know Podhoretz have told me they felt the same way.) It seems to me that the hero of *Making It* who goes by the name of Norman Podhoretz is a fantasy person, a willed creation; a "what-makes-Norman-run," who leaks sawdust—and who was created (probably unconsciously) for the purpose of making a "bid for literary distinction, fame and money all in one package." To outrage the community-at-large you cannot present the outrageous figure you would like to be. Your searing honesty must deflate *real* phony values; not *phony* phony values. And, above all, you must not uncover a "dirty little secret" that everyone knows and that has been written about in other books about success in America.

Finally, there is beneath such a vision of life an awful cynicism, a sense of the abyss. What an implied criticism of the life of the intellect in America! I can only say that the literary enterprise may be upon hard times—but the stance depicted in *Making It* is not justified. Has the brotherhood of letters been abolished? Is the republic of thought a fiction? Does the literary life stand in need of a transfusion from the business culture all around us? I doubt that Podhoretz believes this. He strikes me as a man deeply committed to the examined life. This is why his attempt to generalize an empty point of view—to make us all share in his cynicism—does not succeed. It emerges finally, as an extreme personal response to a series of personal problems. The rest of us will go along dropping an occasional name, making an occasional power ploy and trying to increase our income. But, unless we yield to a kind of despair, we will balance all these with a devotion to the ideal of writing and speaking the right words on the right theme at the right time regardless of extrinsic temptations. In the end, rightness is all.

Robert Browning And His World: The Private Face

MAISIE WARD

Holt, Rinehart, $8.50

ALAN PRYCE-JONES

There's a Me Society down at
Cambridge
Where my works, *cum notis*
variorum,
Are talked about. . . .

That is the Browning of full maturity, seen through the eyes of J. K. Stephen. In this first volume of a long biography —the most important to be written since Betty Miller's psychological study of 1952—Browning is taken up to the death of his wife: to the age of 49 therefore. He was still no more than Elizabeth's husband at that time. Not until 10 years later, after the publication of *The Ring and the Book*, was he a great poet in his own right.

Maisie Ward has embarked on a bold project. She is not the first to try to make sense of Browning, but she does so on a larger scale, and with fuller information, than her predecessors. She does so as a Catholic, albeit a Catholic with sympathetic understanding of Browning's questings for a faith. Possibly she attaches too much weight to his metaphysical peregrinations. They are less central to his poetry than the fact noted by T. S. Eliot, "Tennyson and Browning are poets, and they think; but they do not feel their thought as immediately as the odor of a rose." Eliot's point is that this reflective attitude differs in kind from that of the seventeenth-century metaphysicals like Donne, for whom "a thought . . . was an experience; it modified his sensibility."

For the first 50 years, Browning was finding his way. It led him from Camberwell to Wimpole Street, and from Wimpole Street to Italy. It took him into excellent company, as a friend of Mill and Carlyle, Macready and Landor. Above all, it embraced 15 years of marriage. But it remains a way curiously difficult to retrace. With all her skill, Miss Ward does not bring Browning into focus as sharply as Mrs. Miller, from whose findings she often dissents. And his world remains, at unexpected points, opaque. For example, one of the chief figures in the life of either Browning was John Kenyon, a cousin of Elizabeth's and the instrument of bringing the two together. But we are never told anything about him, though his shadowy figure is glimpsed on page after page, as though we ought to be on familiar terms with him from the very beginning.

However, Miss Ward is informative about Browning's family background, and to this end she has used new material from the papers of his cousin Cyrus Mason, who clearly disliked him. Had he Jewish or colored blood? Was his great-grandfather a Dorset innkeeper? Mr. Barrett certainly made of the last possibility a major objection to his daughter's marrying the poet. Browning himself did not help. Like many writers he entertained romantic ideas about his own pedigree; he clung to "a framed coat of arms handed down to him by his grandfather," Miss Ward tells us.

In the immediate circle of his family,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

They couldn't keep the news under their hats

(We wouldn't let them)

The National Catholic Reporter considers itself a real newspaper. That means our professional staff writers and correspondents try to find out everything significant that's going on in the Church and in society. Then they report it—impartially and accurately—to our readers.

We do not withhold news because its publication might annoy the Establishment or upset an advertiser.

We feel that only through full knowledge of the events of the times can the individual form and follow his conscience and meet his responsibilities as a Christian and a citizen.

This is why National Catholic Reporter was the first American publication to reveal the contents of Papal birth control commission documents. We published "secret" texts from the bishops' synod. We stay on top of such touchy issues as the celibacy controversy, liturgical experimentation and the growth of priests' and laymen's organizations.

All of which is no more than a real newspaper's duty.

Fifty times a year we present to our readers both spot news coverage and in-depth articles like "The Other Side of the Celibacy Question" by David B. Burrell, C.S.C.; "Putting the Liturgy in Its Place" by Daniel Callahan or "From Magic To Faith" by Father Henry J. M. Nouwen.

Besides such "churchy" articles, we also report on auto safety, discrimination, the peace movement, the civil rights struggle. And our on-the-scene correspondents write about international affairs from Rome, Vietnam and Latin America.

As a bonus we offer the ecumenical point of view of our columnists, Lutheran theologian Martin Marty and Rabbi Arthur Hertzberg. Also the wry wit of "Cry Pax, a Column Without Rules," the satirical cartoons of Jules Feiffer and our editorials (scarcely ever impartial), which are frequently quoted by other newspapers and magazines across the country.

Subscribe now to National Catholic Reporter. We guarantee to blow your hat off.

CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP

Special Offer! Subscribe now and save $2

Please enter my subscription to National Catholic Reporter at the special introductory rate for new subscribers of only $6 ($2 off regular price). Canadian postage $2.00 additional Foreign postage $2.75 additional

Name _____

Street _____

City _____ State _____ Zip _____

☐ Payment enclosed

☐ Please bill me

NATIONAL CATHOLIC REPORTER

Box 281 Kansas City, Missouri 64141

CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP – CLIP

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

affection surrounded him. Old Mr. Browning was a considerable character, of whom we learn that on his wedding day he disappeared and "was found dissecting a dead duck." He might have made a career for himself as a painter, and he amassed a considerable library. Mrs. Browning has been described by Carlyle as "the fine type of a Scottish gentlewoman," and the bond between mother and son was close. The entire family, moreover, was united in the conviction that it was Robert's destiny to be a poet and that everything possible must be done to help and shelter him to that end.

Not surprisingly, the impression left by the young Robert Browning is somewhat muffish. He was more fortunate in his circumstances than another South London near-contemporary, John Ruskin, but the same blight lay on them both (mitigated in Ruskin's case by plenty of money). Smothered by parents, they were also smothered by Nonconformist piety. Browning's friend Alfred Domett records going up to Camberwell Green and testing how far off he could hear the pastor "bawling out his sermon." From a distance he caught the words, "I am sorry to say it, beloved brethren, but it is an undoubted fact that Roman Catholic and midnight assassin are synonymous terms."

With the publication of *Pauline,* shortly before his 21st birthday, Browning essayed both a statement and a resolution of his adolescent problems. Miss Ward is excellent in her exegesis of what she calls "a first attempt at his undying ambition to pull the infinite into the finite." Discouraged by lack of public response and by unfavorable criticism from Mill—than whom, incidentally, a less receptive critic for a very young man's romanticism cannot easily be imagined—Browning soon rejected his own poem. It tries to combine different passions: for Shelley, for human love, for "a belief in God and truth." And it was only the first of many reverses, partly offset by the success of *Paracelsus.*

As a playwright, under the eye of Macready, as a wide-ranging and productive poet, he failed, year after year, to hit the taste of the day. Even his *Dramatic Lyrics,* which include some of the most famous of nineteenth-century poems—"My Last Duchess," "In a Gondola," "The Pied Piper of Hamelin"—fell flat. So that by the time a correspondence with Elizabeth Barrett had led to friendship, and friendship had ripened into love, Browning, by now in his early 30s, "seemed to be cast for the part of the very promising young man who has failed to keep his promises."

What followed from the afternoon on which he first made his way into Elizabeth's airless room is among the most famous love-stories of history. Miss Ward is determined to see in him a Perseus-figure, armed with the talismans of poetry and personal charm in order to save a suffering Andromeda. She stresses his masculinity, his pervasive optimism, and she gives small shrift to Mrs. Miller's contention that what Browning sought for was less a mate than a mother.

We can never know exactly what were Browning's emotions at the beginning of the story. That Elizabeth was six years older than he is not necessarily relevant. More important is the fact that he was a most complex character, by no means to be simplified into elements as clearly defined as a wholehearted lover or a mother-fixated son. Probably it was part of Elizabeth's magnetism for him that he could feel a certain filial respect for her, as well as a deference for her art. His relationship to other women, his passionate grief for his mother in the months following her death, lead us to suppose that those critics may well be right who sense something factitious in his breast-beating virility. It is seldom indeed that a great poet coincides with *l'homme moyen sensuel,* and the effort to make Browning do so seems hardly worth it. Would there have been much appeal to *l'homme moyen sensuel* in a sphinx-like lady rising forty, living behind ivy-shrouded windows in an atmosphere of prayer and opium? It was a sound instinct of Virginia Woolf's to tell her story through the mind of Flush, her dog, to give it the tone of a poetic fable, when it is so hard to square with the findings of "normal" experience.

Still, Miss Ward is writing of Browning and only secondarily of his wife. She is dealing in facts as she sees them, not in a poetic web of fact and intuition like Virginia Woolf. This opening volume may invite argument at this point or that, but it is an auspicious beginning which will leave the right reader eager for the rest of the tale. After nearly a century the Me Society has not yet closed its books.

H. A. R.: The Autobiography of Father Reinhold

H. A. REINHOLD

Herder and Herder, $450

JOHN DEEDY

If the life's work of, say, two American priests was vindicated by Vatican II, and if one of the two was John Courtney Murray, then the other, of course, has to be H. A. Reinhold, who died in Pittsburgh on Jan. 26.

Declining health did not allow Father Reinhold to play an active part in the Council, and thus he did not experience the satisfaction, which Courtney Murray did, of having a direct hand in the regularization of principles and practices for whose earlier championing he had suffered. But then, there was not the urgency for Reinhold to be in Rome. The things for which he had worked were close to realization, and there were many to see to their actualization. A lonely cause had become a popular one. A constitution embodying the liturgical reforms to which Reinhold dedicated much of his priesthood was the very first ratified by the Council and by what turned out to be the Council's most decisive vote.

One picks up the autobiography of Father Reinhold expecting to find a review of the liturgical developments to which he contributed so significantly and which culminated in the Council victory. And if one also found in this review a certain pride of accomplishment, it would be surprising—Reinhold was essentially a modest man—but justifiable. For Reinhold was not only

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ahead of the Council in his concepts of worship and the priestly ministry, but of pre-council pontificates as well. He had revised his parish's Holy Week liturgy in advance of Pius XII's instruction; he had dropped the Leonine prayers at the end of Mass long before this was directed by John XXIII; as early as 1926, dialogue Masses, offertory and communion processions, congregational singing and Mass facing the people were common to his parishes; and by 1945 he was experimenting with the vernacular. Each step of the way he had to battle pressures and risk reprisals, but history proved him more prophetic than his censors. Father Reinhold had reason to be triumphant.

But there is no note of gratification here. Nor, indeed, is there discussion about the Council and the liturgical revolution that it formalized. This is quite a different book from what one would expect of an autobiography of H. A. Reinhold. The book is based on memoirs dictated some years ago, and is more a political than a liturgical narrative. But it is no less interesting as a result. It would have been nice to read Reinhold on the Council, but it is just as important that his witness against Nazism as a young priest in Germany be accorded the permanence of book form. This witness is almost totally obscured by his reputation as a liturgist; its recounting here corrects that, and in so doing supports a theory of Reinhold admirers: that a political destiny, tragic but just as great as his destiny as a liturgist, would have been Reinhold's had he remained in Germany.

Reinhold escaped the watch of the Gestapo and bicycled into Holland one spring day in 1935, a refugee; in August, 1936, he arrived in New York to begin, at 39, a new life among a clergy and people frequently more suspicious of him than the regime he was forced to flee. The years since 1936 were not always happy ones. After political suspicions dissolved, others grew up around his liturgical activities and his writings. The last few chapters of his book deal with the American years, and cut off in 1956, when Reinhold found himself in the first stages of Parkinson's disease. These memoirs were compiled at that point.

Some famous American churchmen and institutions do not fare well in Reinhold's final chapters, and there will be those who say that it would have been prudent to have omitted many of the references. But prudence, happily, was never a Reinhold virtue; were it, he would have remained an anonymous priest back in Germany, or somewhere in the Northwest, and the history of the liturgical movement would be considerably different—at least in the United States. Matters are better as they are; so is the book.

Vietnam Crisis

STEPHEN PAN & DANIEL LYONS

East Asian Institute, $.75

MARVIN E. GETTLEMAN

Toward the end of a book purporting to deal with the historical background of the current policy debate on Vietnam, the two authors mention the "National Teach-in Movement." They commend the idea of bringing "issues to the general public, as long as it does not become an organized, one-sided demonstration." The implication is that informed, scholarly and responsible debate on American policy is appropriate at this time.

This reviewer emphatically agrees, but finds *Vietnam Crisis* nothing faintly resembling a serious contribution to this debate. A page by page refutation of the book would be as tedious as it would be easy. The authors describe, for example, the strategic hamlet program of the Ngo Dinh Diem regime as involving "inconvenience to the villagers." Inde-

● ● ● ● ● ● ● ● ●

REVIEWERS

DANIEL STERN is a novelist and critic whose most recent book is *After the War.*

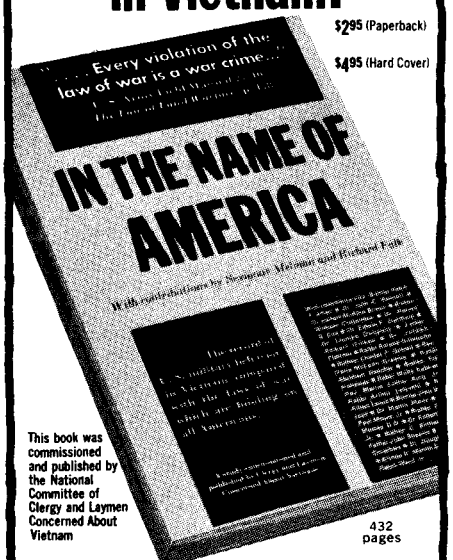
ALAN PRYCE-JONES is the well-known British writer and critic.

JOHN DEEDY is managing editor of *Commonweal.*

MARVIN E. GETTLEMAN is co-author of *Lyndon Johnson's Great Society: American Liberalism in the 1960's* (Random House).

This Book presents a hard, inside look into the "Facts of Life"– *and Death,* of our actions in Vietnam!

$2.95 (Paperback)
$4.95 (Hard Cover)


Every violation of the law of war is a war crime...
IN THE NAME OF AMERICA
With contributions by Seymour Melman and Richard Falk
This book was commissioned and published by the National Committee of Clergy and Laymen Concerned About Vietnam
432 pages

David Schoenbrun, formerly Chief Correspondent for CBS News says:

"In the Name of America" discloses an American crisis and issues that must be faced by every responsible citizen.

To whom are the President of the United States and his subordinates responsible for charges of violating the supreme law of the land and thereby their oath of office? What can be done to restore the rule of law in America?

Any compromise on these issues risks the destruction of the principles upon which our society has been built.

The news dispatches of our activities in Vietnam, contained in this book do not make pleasant reading. Their cumulative effect is overpowering for they establish something few of us have known – that American conduct in Vietnam has been characterized by consistent violations of almost every international agreement relating to minimal standards of human behavior in time of war.

When we measure American actions in Vietnam *against the minimal standards of constraint* established by the Hague Convention of 1907, the Geneva Conventions of 1929 and 1949, and the Nuremburg Trials, our nation must be judged guilty of having broken almost every agreement to maintain standards of human decency.

"In the Name of America" is a Must!

Available at book stores, Regional Offices of the American Friends Service Comm., or use this order form.

Check or Money Order Must Accompany Each Order

Clergy & Laymen Concerned About Vietnam
475 Riverside Drive (Room 547) • New York, N.Y. 10027

Enclosed is $..... for..... Paperback copies at $2.95 ea.

Enclosed is $..... for.....Hard Cover copies at $4.95 ea.

NAME .....

ADDRESS .....

CITY ..... STATE ..... ZIP .....

CW

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

pendent observers have described, perhaps less succinctly but certainly more accurately, the effects of a program that involved the forced regroupment of thousands of peasants into what would be called, with greater accuracy, concentration camps.

They list among Diem's "weaknesses" the lack of a "public relations program." But the fact is that he did have such a program. The Diem propaganda apparatus, the American Rescue Committee, the American Friends of Vietnam and a host of satellite groups were models of energetic, well-financed efficiency. Their exemplary methods and momentous effect has been well described by Robert Scheer (*How the U. S. Got Involved in Vietnam,* report to the Center for the Study of Democratic Institutions, Santa Barbara, Calif. 1965).

Yet another example: an attempt is made to summarize the Geneva Agreements of 1954. To their credit the authors admit that free, general elections were scheduled for 1956. But they omit two essential points about these elections. First, that these elections were intended to bring about the unification of Vietnam, which was the purpose of the Geneva Conference. Secondly, it was clearly specified that these elections were to be preceeded by consultative conferences in 1955 at which the Northern and Southern regimes could define the conditions under which these elections would take place. The essential fact is that the Diem government in South Vietnam refused not only to accept the elections, but also refused to participate in the consultative conferences. This has seemed to many knowledgeable students of Vietnamese history as clear evidence that the Diem regime refused essentially because their Communist opponents, having monopolized the nationalist tradition in Vietnam, were the likely winners in 1956.

But these objections are not met by the authors of *Vietnam Crisis.* In fact, they back off at every point from fully engaging the views of those who differ from them. *Ad hominem* arguments substitute for substantive ones. They are content to dismiss Hans Morgenthau's powerful arguments to the effect that U. S. national interest *does not* demand a defeat of Communism in Vietnam, as having been refuted by McGeorge Bundy. They have no argument of their own. Robert Scheer's incisive analysis of the role of the Catholic hierarchy in molding American policy toward Vietnam is dismissed by references to his alleged subversive connections. Unfortunately, they confuse Robert Scheer with Milton Scheer (no relative), who is in fact a high official in the pro-Peking Communist group, Progressive Labor.

Thus, these specific shortcomings of *Vietnam Crisis* vitiate its value as a contribution to informed debate. But a deeper flaw is the theological certainty from which the major judgments of the authors follow. It is a Catholicism "more Catholic than the Pope" that they advocate. While the Papacy itself is urging a rational, and humane solution to the war in Vietnam, Dr. Pan and Fr. Lyons advocate instead a holy war *à outrance* against Communism in Vietnam and elsewhere. But the basic assumptions, religious and political, on which their arguments are based are dogmas: they remain unexamined. And it is the *examination* of these assumptions that is the major task of scholarship, to which their book, *Vietnam Crisis,* makes no contribution whatever.

CORRESPONDENCE

(Continued from page 575)

anyone else not a Sister could possibly know them. I hope that Mrs. Grumbach will meet some of them. I think they would be surprised and a bit amused to know that they are being pitied. They might even feel that the emotion should be reversed.

True, these Sisters (like all Catholics who sincerely love and still believe in the "institutional Church") share in the anguish of the Church and of the world. They try, quietly, steadily and optimistically, to help in whatever way they can to lessen that anguish.

In regard to their own religious communities they are, almost without exception, endeavoring through study, dialog and considered experimentation, to carry out the message of the Council's Decree on Adaptation and Renewal of Religious life. Has Mrs. Grumbach ever read that document? Has she read, carefully and prayerfully in their entirety, the documents on the Church, and the Church in the Modern World?

SISTER MARY LUKE, C.S.J.

Brooklyn, N.Y.

To the Editors: Doris Grumbach's "The Silent Singers" (Jan. 19) is a monotonous repetition of an article that has now appeared in your periodical and in other publications in slightly different form, but with the one, tiresome refrain depicting the "agony" of those in the Church who are straining to go "forth" to great spiritual heights but who are, somehow, kept from this goal by a conspiracy of hard, ignorant, intransigent pastors. I've read them all and may I say "I've had it." . . . I never thought I'd live to see the day when *Commonweal,* which went into a lather over McCarthy, has now opened its pages to scare writers who see convents filled with little, unprotected nuns who are being beaten into intellectual submission by sadistic superiors, and Catholic lay people being denied the full life by "beleaguered pastors who have dug in their heels and hold firm against the 'new' laity." . . .

Who of all the Catholics in the U.S. is being rendered impotent (spiritually) by the resistant institutional Church? Where is the Catholic adult who can not soar to the heights of a Thomas Merton, a Dorothy Day or even a Theresa of Lisieux right now in this old, worn out and "outmoded" Church? . . . How come that this Church, which Doris Grumbach loved enough to embrace twenty years ago, no doubt with much personal sacrifice and inconvenience . . . how come, I ask, has she come to hate this Church so much that she must unburden herself with lies and gross exaggerations? If this is the type of American Catholic who is straining to reach the heights but is being kept in a dungeon by an old, tyrannical pastor, then I say, "the Lord deliver us." . . .

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Articles like Grumbach's will only cause revulsion to honest men. And it is honest men we need for real renewal, not mendacious writers or dozing editors. (MSGR.) SALVATORE CAFIERO

Albany, N.Y.

To the Editors: Having observed many of the same types of people which Mrs. Grumbach singles out for comment in her recent article, may I shout *Amen* to her piercing insight into the present situation and then add a resounding *Nay* to her pessimism . . . Mrs. Grumbach suggests that there are three groups within the Catholic community from which we can expect significant losses. These are young college-educated adults, intellectually oriented nuns and "young priests everywhere." She's right. May I suggest, though, that these are the three significant groups from which the inevitable reform of the Church will ultimately originate. This must be said and it is not being said enough. The Churches have seen far darker days than these and days when no hope appeared on any horizon, yet here we are, and that very fact may well be an indication that someone else has a stake in this battered people and I have a suspicion that He may be God. So does Mrs. Grumbach, and I wish she had said it in her otherwise fine article.

JAMES A. STEUER
Chaplain—College of Saint Rose

Reply

While I appreciate the ardor, the sound and, of course, the concern which generate the fury of so many of the letters I have received, Msgr. Cafiero's and Sister Mary Luke's among them, I am afraid they are evidence of what those who write for publication are accustomed to: the resolute decision of readers with a bent in another direction not to consider what we have written with an eye to the possibility that, even though it violates their immediate and private experiences, there may be truth in it. There is no particular argument in Msgr. Cafiero's letter, unless calling a writer with whom he does not happen to agree "a liar," "mendacious," calumnious, libelous, a villifier, and a denigrator can be properly termed an argument. (I found it significant that, in the light of the tone of his letter, he refers to the procedures of the late Joseph McCarthy.) He says, from the irritated heights of his pastorate, that I am wrong about the young assistants I write about. He is welcome to his view. I can only reply that my information, experience and yes, even my "intellectual honesty" which he questions along with that of *Commonweal*'s editors, have brought me to this view. If his has permitted him to arrive at a totally different, and therefore far more comfortable, station, I am glad for his peace of mind. I wish I shared it.

Sister Mary Luke is more moderate in her objections but nonetheless firm. She concedes that the article contains "traces of truth" although she is not willing to say just what these are, but she feels strongly that its tone errs on the side of negativism. She finds it possible, in her charity, to claim that my pessimism is due to a profound hatred of the Established Church. This view she shares with Msgr. Cafiero. If this were true I would not have bothered to point out a *modus operandi* for the prevention of some failures, that is, an effective voice in the change, on the theory that to grant none, as a means to change, is substantially to determine, in a real way, the very direction and nature of the ends.

But after she has exhausted her feelings about my hatred, she goes on to contrast my negative and despising voice (the article) with the "literally hundreds of Sisters" she knows "far better" than I who "sincerely love and still believe in the 'institutional Church'." She pictures them, poignantly, as trying "quietly, steadily and optimistically" . . . to lessen that anguish" of the Church and of the world.

She is right about their quiet. She may very well know her Sisters better than I, but it is a truism that the long tradition of convent life and rule has formed Sisters who do not easily or often vent their feelings to their fellows, and who maintain a calm, steady, "quiet" surface at all costs. They are even less apt to do it to an outsider, for whom they have been taught a vast distrust. My conviction about the state of mind of some of these young women is based on observation and upon the obvious evidence of those who have departed, as well as on the painful discomfort of those who are still determined to stay "in" but are encountering increasing "anguish" in their determination.

I would never claim that the majority of Sisters are restless, or even that the majority wish for a voice. The fact is

MANSIONS OF THE SPIRIT

Essays in Religion and Literature
Edited by George A. Panichas
with an Introductory Essay by Thomas Merton

"This is a study of literature as it bears witness to religious faith . . . It is a book to study as a whole; or in parts—to study one author's use of religious symbols, or man's conscience as it relates to God. Professor Panichas has produced a scholarly and comprehensive work that will be an invaluable reference." — *Library Journal*
$8.95

from HAWTHORN Books
70 Fifth Avenue, New York City 10011

BIBLICAL INSTITUTE
June 16-21
For Priests, Brothers, Sisters, Laymen
Faculty:
REV. JOHN L. McKENZIE, S.J.
REV. T. A. COLLINS, O.P.
REV. EUGENE MALY
DR. G. ERNEST WRIGHT
DR. AND MRS. WILLIAM TORTOLANO
Write: Director, Biblical Institute
TRINITY COLLEGE
Burlington, Vermont 05401

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that Sisters are no different from mankind in general. In any body of humanity, the great majority make no sound about any matter, even one closest to their personal interests. Among Sisters there is an added element not true of the general body of persons. Their initial acceptance of their role (some welcoming it by virtue of their natures), and their subsequent "formation" make their acceptance of what is and what is decreed natural to them, even necessary to the end they feel they must achieve.

But I have not been writing about this majority, nor do I "pity" them at all, as Sister Mary Luke seems to think. Actually I envy their contentment. She may be right in suggesting that they pity me, and perhaps they also pity those among their fellows whom this state of mind, especially in the light of conciliar illumination, grows harder and harder to attain. But she is wrong, I suspect about their number. There are more than she thinks or has heard about and, paradoxically, they are precisely those most valuable in the community, those we must preserve at all costs, those to whom we may well look to be instrumental in the conversion of the American institutional Church from its present state of cultural impoverishment and nonintellectualism to the level which has already been achieved abroad.

Finally, yes, I have read the documents of Vatican II. (Why is it that strongly-felt protests like Sister Mary Luke's and Msgr. Cafiero's always end by attacking either the writer's honesty or his literacy?) It is precisely the chasm between *the vision of possibility*, growth, and change that these documents offer (with conspicious exceptions like the Declaration on Christian Education, *Inter Mirifica*, and one or two others) and the reality I am a witness to that made me write as I did.

As for Father Steuer's generous letter: I can only say, I hope with all my heart, and against all my profound misgivings, that he is right. DORIS GRUMBACH

Is Our Circulation Growing?

1960—23,350
1962—23,980
1964—32,330
1966—46,960
1968—50,203

114% Growth in 8 years

With a regular press run of 50,203 copies rolling off the presses this week, *Commonweal* has reached its peak circulation in forty-three years. The figures for corresponding issues listed above show how rapidly the readership of *Commonweal* has been growing in the 1960's. There must be a reason. A trial subscription will show you why this lay-edited journal of opinion continues to grow today.

17 Issues for $2

COMMONWEAL, 232 Madison Ave., New York, N. Y. 10016.
Please send the next 17 issues of Commonweal to:

Name .....

Address .....

City, State, Zip .....

☐ I prefer the regular full year subscription at $9. 2/16/68

Objection, Please

Washington, D.C.

To the Editors: Saul Maloff's able and approving review on Elliot Liebow's *Talley's Corner* (Jan. 12) in its final paragraph makes an astounding assertion. My personal reading and review of the book as well as long discussions with its author warrant no conclusion that "Talley's friends hate you and me, and they'd love to see us burn." As a radical who has counseled many hours with ghetto youth and Talley's friends I sometimes wish it were true but it simply isn't. While Dr. Liebow is the first to admit that we are a racist people, Talley and his friends have been exploited by too many people of all races to write that they hate "you and me." Mr. Maloff's assertion does no justice to Dr. Liebow's insights. M. JOSEPH NICHOLS

Reply

I should be sorry indeed if your readers were to think Dr. Liebow guilty of my last line. I thought I took great pains to mark off the limits of his sensitive and compassionate study of Negro

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"street-corner society," in which he lays bare some of the sources of Negro disaffection and rage. Dr. Liebow, after all, is an anthropologist, and his job in the ghetto was to describe and analyze—not to prophesy last things.

But he is no cool monographer: he was a participant-observer deeply and evidently engaged in the lives of his "subjects"; and he is a man of feeling. His feeling is a constant pressure immediately beneath the controlled surface of his study; and that is one of its marvels. *Talley's Corner* is not simply another doctoral dissertation: however rigorous it is methodologically, it is most admirably an imaginative work as well, which employs imaginative means to get at its truths. In that last line, I made an imaginative leap into metaphor (though a short and awkward one perhaps) which seemed to me at the time of writing a thoroughly legitimate progress from the enabling text; and it still does.

One final question. Is Mr. Nichols saying that Talley and his friends hate no one (". . . I sometimes wish it were true but it simply isn't.")—or that, exploited by "all races," they hate *not only* "you and me"? Hate, like love, assumes many forms and disguises: sometimes it smolders, sometimes it burns. The evidence of Watts, Detroit, Newark seems clear enough. SAUL MALOFF

Total Abstinence

Boston, Mass.

To the Editors: *Commonweal's* consistent support of the United Farm Workers Organizing Committee and Cesar Chavez in the News and Views item in the Jan. 26 issue, are much appreciated. However, the concluding remark that some fresh grapes "can be eaten with an easy stomach" doesn't square with the recommendation of Mr. Chavez who, on a recent visit to Boston to strengthen the local boycott of Giumarra grapes, advised that in view of Giumarra's label subterfuge, there should be *total* abstention from grape consumption until Giumarra concludes a labor contract with FWOC.

LOUIS L. BRIN
The Jewish Advocate

LAYMEN'S ECUMENICAL retreat center under Lutheran sponsorship. Come alone or with your family for a week or a weekend. Write HOLDEN VILLAGE, Box 1059, Chelan, Wash. 98816. Phone Chelan 817.

Frei Defended

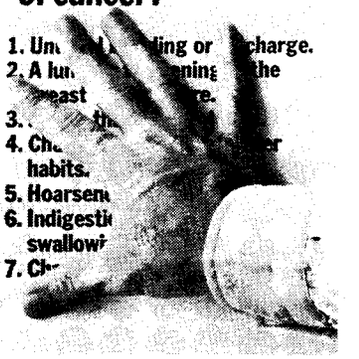
Los Angeles, Calif.

To the Editors: . . . Apparently the major problem that James Becket finds in Frei's regime (Dec. 29) is his allegedly close cooperation with the U.S.A. . . . He does not mention that Frei's government opened wide relations with the Communist bloc. . . . He also ignores that Chile was one of the few Latin American countries that condemned the U.S. invasion of Santo Domingo. What about Chile's permanent opposition to the establishment of the US-supported "Interamerican Peace Army," so dear to the reactionary governments of Argentina and Brazil? Mr. Becket ignores these and many other instances of Chile's independence before U.S. interests.

Many of the Christian Democrats' revolutionary measures are at least enumerated by Mr. Becket, but he often misses the point and sometimes distorts the facts grossly. For example, he disregards the fact that even by applying the old 1952 Agrarian Reform Law the government has already expropriated around 2,000,000 of hectares to be distributed among the peasants. Does he really believe that this does not challenge the interests of the oligarchy? His frivolous comments on the new tax system also ignores that it is applying higher and more progressive rates than that of the USA.

As to the paternalism of the anti-poverty program (*Promocion Popular*), he risks ridicule by mentioning a "fairly typical project," namely "handing out food baskets in the slums." This, besides being childish of Mr. Becket, is a dirty lie. Send Mr. Becket on his third visit to Chile. He might do better this time, even though he obviously mistrusts those "who take frequent trips abroad." JOSÉ B. ALVAREZ

Do you know the seven warning signals of cancer?



1. Un… …ding or …charge.
2. A lu… …ning …he …reast …re.
3. …
4. Ch… …habits.
5. Hoarsen…
6. Indigesti… swallowi…
7. Ch…

1. Unusual bleeding or discharge. 2. A lump or thickening in the breast or elsewhere. 3. A sore that does not heal. 4. Change in bowel or bladder habits. 5. Hoarseness or cough. 6. Indigestion or difficulty in swallowing. 7. Change in a wart or mole.

If your signal lasts longer than two weeks, go to your doctor immediately.

American Cancer Society®

Classified

● RATES 40¢ a word, 12 words minimum. Centered lines $2.40 a line. Discounts: 3 times 5%; 7 times, 10%; 13 times, 15%. Payable with order.

Tape Recordings

● RADIO YESTERYEAR. Complete broadcasts of all the old favorites. One hour sample tape $5, catalogue $1 (refundable). R. Charmer, Box Eleven, Highbridge Station, Bronx, New York 10452.

Mission Program

● APPALACHIAN mission program seeks volunteer public relations man or woman. Room, board, stipend. Secretary, nurses also needed. PROGRAMS IN APPALACHIA THROUGH CHRISTIAN EFFORT, Box 102, Paintsville, Ky. 41240.

REPRINTINGS

Commonweal Papers 1: "God" and 2: "Jesus"—the February 10 and November 24, 1967, issues.

1 to 9 copies, 75 cents each
10 to 19 copies, 50 cents each
20 or more copies, 40 cents each

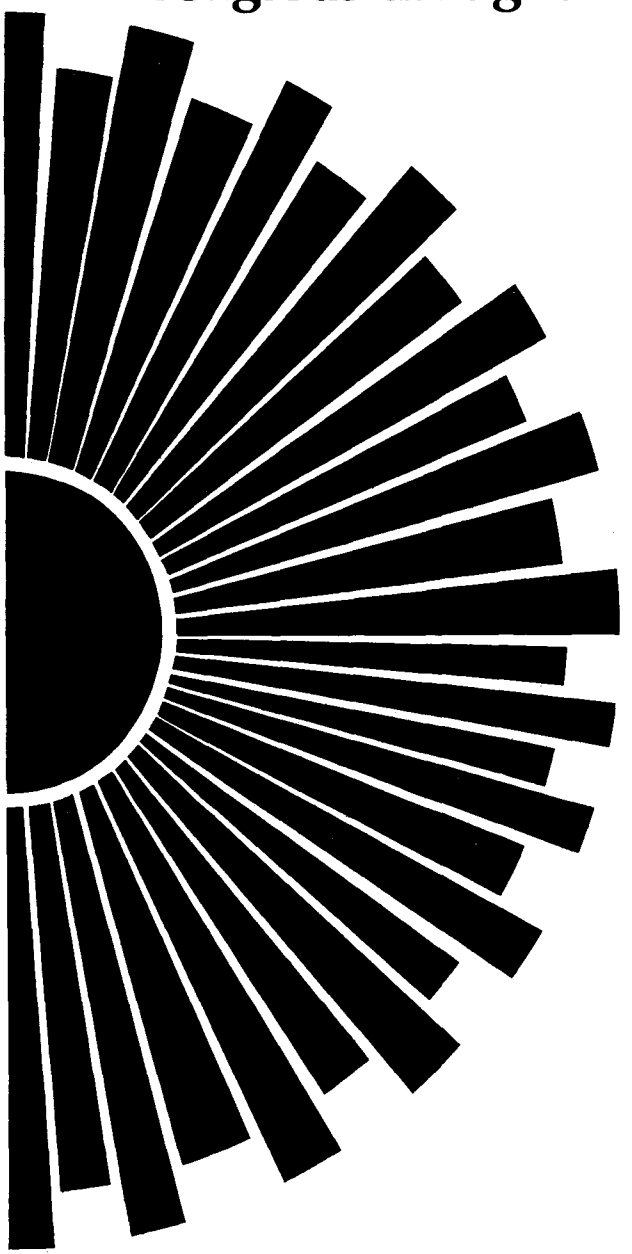
Postpaid; institutions may ask to be billed on orders of 10 or more copies; all other orders should be sent in with payment.

Address: Circulation Department
Commonweal
232 Madison Avenue
New York, N.Y. 10016

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SHEED & WARD

Books and authors in the vanguard of religious thought



UNCERTAIN TRUMPET

The Priest in Modern America

By Andrew M. Greeley

"One of the most articulate commentators on the problems of the American Catholic Church writes about the situation of the parish priest in the present age of renewal. He speaks about maturity, professional standards, celibacy, authority, obedience. . . . This outspoken, balanced book is essential for priests and for those training and counseling them."—*Library Journal.* $3.95

THE SPIRITUAL JOURNEY OF ST. PAUL

By Lucien Cerfaux

A distillation of the spiritual teachings contained in St. Paul's letters, by a master of Pauline theology. "Scholarly, surprisingly engaging and well-written. . . . It will prove useful not only to the scholar but also to the layman, and interesting to the historian as well as to the theologian." —*The Kirkus Service.* A Selection of the Spiritual Book Associates. $5.00

LIFE IN THE SPIRIT

Theological Meditations, Volume IV

Edited by Hans Küng

The latest volume in a much respected series deals, like its predecessors, with theological subjects of major topical interest in terms the serious reader can grasp without difficulty. The authors and their topics in this new volume: KARL HERMANN SCHELKLE, "The One Priesthood"; THOMAS SARTORY, "Changes in Christian Spirituality"; MICHAEL PFLIEGLER, "Celibacy". A Selection of the Sisters Book League. $3.95

REDEEMING THE TIME

By James V. Schall, S.J.

A California Jesuit now teaching at the Gregorian University in Rome, Father Schall assesses the shifted emphasis in recent religious thought from "other worldly" to "this worldly." This shift, he believes, responds to modern man's felt need for redemption. To develop and illustrate his theme, Schall draws on contemporary literature as well as on Protestant and Catholic theology. The result is a fresh, insightful and broad-scale treatment of a clearly important subject. $5.50

At your bookstore

SHEED & WARD

New York, N.Y. 10003

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED